

# The Illumination of Lamps Regarding the Tarāwīḥ Prayer: Establishing Twenty Rak'ahs as an Emphasized Prophetic Practice



By:

Imam Taqī al-Dīn Abū al-Ḥasan 'Alī al-Subkī and  
Shaykh 'Abdullah Sirāj al-Dīn al-Ḥussaini

Translation and annotation by:

Dr. Abul Hasan Hussain Ahmed

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Praise be to Allāh, Most High,  
Whose blessings multiply,  
From grateful hearts our thanks arise,  
A praise both pure and blessed likewise.

Upon Muḥammad ﷺ, mercy's light,  
Who guided us through the darkest night,  
The seal of Prophets, leader dear,  
Whose path illuminates the way so clear.

Upon his blessed family pure,  
May blessings endlessly endure,  
As once on Ibrāhīm (as) bestowed,  
And through his noble lineage flowed.

On Companions who held firm and true,  
Who by the Prophet's ﷺ guidance grew,  
Their faith, a beacon through the night,  
Guiding believers toward the light.

To Allāh, Lord of endless grace,  
Who guides us to the highest place,  
Most worthy of all praise sincere,  
Through endless time, from far and near.

## Prologue

This concise treatise, authored by Imam Taqī al-Dīn Abū al-Ḥasan ‘Alī al-Subkī (d. 756/1355), addresses the jurisprudential debates surrounding the Tarāwīḥ prayer that emerged during the eighth century after Hijri. The work specifically examines the legal ruling (ḥukm) concerning the Tarāwīḥ prayer and its congregational performance. Though brief in length, the treatise provides a comprehensive analysis by synthesizing disparate textual evidence regarding the prayer's merit.

The work demonstrates al-Subkī's systematic methodology in establishing the legal status of the Tarāwīḥ prayer. He begins by presenting the positions of the four canonical schools of law (madhāhib), followed by an examination of their evidentiary bases. The treatise concludes with a critical response to objections raised against classifying the Tarāwīḥ prayer as an established Prophetic practice [Sunna]. Throughout his analysis, al-Subkī employs rigorous legal reasoning while engaging with the broader scholarly discourse of his time.

The second part of the treatise presents Shaykh ‘Abdullāh Sirāj al-Dīn al-Ḥussaini's (d. 2002) explanation of evidence used by mainstream scholars, including the four major Imams of Islamic jurisprudence, supporting the Sunni stance that Tarāwīḥ prayer should consist of twenty rak‘ats.

## **The Author: Imam Taqī al-Dīn Abū al-Ḥasan ‘Alī ibn ‘Abd al-Kāfī al-Subkī**

The scholarly Imam, the jurist, the analytical scholar, the ascetic devotee, Chief Judge Taqī al-Dīn Abū al-Ḥasan ‘Alī ibn ‘Abd al-Kāfī al-Subkī.

Born in Subk, from the villages of Menoufia in Egypt in 683 AH, he studied jurisprudence under Ibn al-Rif‘a, and learned exegesis from al-‘Alam al-‘Irāqī, ḥadīth from al-Sharaf al-Dimyāṭī, recitations from al-Taqī al-Ṣā’igh, the two foundations and rational sciences from al-‘Alā’ al-Bājī, scholarly disagreement from al-Sayf al-Baghdādī, and grammar from Abū Ḥayyān.

**Al-Ḥāfiẓ Abū al-Maḥāsin al-Ḥussaini** (d. 765 AH) said in Dhayl Tadhkirat al-Ḥuffāẓ (p. 25)<sup>1</sup>: He gave utmost attention to ḥadīth, and wrote with his beautiful, correct, and precise handwriting much from all Islamic sciences, and he was among those whose mention spread throughout the kingdoms, and his affairs were not hidden from anyone who knew people's news, and caravans traveled with his works and fatwas throughout the regions, and he was among those who combined the arts of knowledge with asceticism and piety, abundant worship, recitation, courage, and firmness in his religion.

**Jalālud-Dīn al-Suyūṭī** (d. 911 AH) said in his Dhayl Tadhkirat al-Ḥuffāẓ (p. 526)<sup>2</sup>:

“Al-Subkī: The Imam, jurist, ḥadīth scholar, ḥāfiẓ, exegete, legal theorist, grammarian, linguist, man of letters, and independent

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<sup>1</sup> See here for the quote - <https://app.turath.io/book/7307?page=22>

<sup>2</sup> See it here - <https://app.turath.io/book/5823?page=516>

scholar, Taqī al-Dīn Abū al-Ḥasan ‘Alī ibn ‘Abd al-Kāfi ibn ‘Alī ibn Tamām ibn Yūsuf ibn Mūsā ibn Tamām ibn Ḥāmid ibn Yaḥyā ibn ‘Umar ibn ‘Uthmān ibn ‘Alī ibn Siwār ibn Salīm, Shaykh al-Islam and Imam of his era. He was born in Ṣafar 683 AH. He studied jurisprudence under Ibn al-Rif‘a, ḥadīth under al-Sharaf al-Dimyātī, Qur’ānic recitations under al-Taqī al-Ṣā’igh, the two foundations and rational sciences under al-‘Alā’ al-Bājī, scholarly disagreement and logic under al-Sayf al-Baghdādī, grammar under Abū Ḥayyān, and Sufism under al-Tāj ibn ‘Aṭā’. He heard from Ibn al-Ṣawwāf and others.

He devoted himself to authorship and issuing legal opinions, composing more than one hundred and fifty works. His writings demonstrate his depth in ḥadīth and other subjects, and his extensive capability in the sciences. Distinguished scholars of the era graduated under him. He was appointed as judge of the Levant after the death of al-Jalāl al-Qazwīnī. Al-Ḥāfiẓ Shihāb al-Dīn Abū al-‘Abbās Aḥmad ibn Aybak al-Dimyātī compiled [ḥadīths] for him. When al-Mizzī died, the position of Shaykh of Dār al-Ḥadīth al-Ashrafiyya was designated for al-Dhahabī, but it was said that the founder's condition was that the Shaykh must be of Ash‘arī creed, and al-Dhahabī was disputed in this regard, so al-Subkī was appointed to it. His son said: ‘What we see is that no one more knowledgeable than him entered it, nor anyone more memorizing than al-Mizzī, nor anyone more impressive than al-Nawawī and Ibn al-Ṣalāḥ.’ He said: ‘After al-Dhahabī and al-Mizzī, there was no one more memorizing than him.’ He died in Egypt in 756 AH.”

**Tāj al-Dīn al-Subkī** mentioned the following about his father in his *Ṭabaqāt al-Shāfi‘iyya al-Kubrā* (10/197)<sup>3</sup>:

I heard the Ḥāfiẓ, the scholar, **Ṣalāḥ al-Dīn Khalīl ibn Kaykaldī al-‘Alā’ī** saying: "People say, 'No one like him has come after al-Ghazālī,'

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<sup>3</sup> see - <https://app.turath.io/book/6739?page=3699>



and in my opinion they wrong him by this, for he is in my view nothing less than like Sufyān al-Thawrī."

And **Jamāl al-Dīn al-Isnawī (d. 772 AH)** said in his book "Ṭabaqāt al-Shāfi'īyya" in the biography of his teacher Taqī al-Dīn al-Subkī (2/75-76), the text of which is:

"Our teacher Taqī al-Dīn Abū al-Ḥasan, 'Alī ibn 'Abd al-Kāfī ibn 'Alī al-Subkī, was the most insightful of those we saw among the people of knowledge, and among those who most comprehensively gathered the sciences, and best spoke about subtle matters, and most capable in that; if the pearls of discourse pour forth, he is its cloud, or if the fire of debate blazes, he is its shooting star, and he was a poet, literary scholar, with good handwriting,<sup>4</sup> and at the utmost in fairness and returning to truth in discussions, even if through one of his students, virtuous, consistent in acts of worship, of great chivalry, considerate of people of status, maintaining the arrangement of orphans in their fathers' positions."

He died in Cairo in 756 AH - 1355 CE.

## **The Book:**

Al-Subkī's treatise known as The Illumination of Lamps Regarding the Tarāwīḥ Prayer [Ishrāq al-Maṣābīḥ fī Ṣalāt al-Tarāwīḥ] examined the jurisprudential status of the Tarāwīḥ prayer, a supererogatory night prayer performed during Ramaḍān. The work addressed its classification as an emphasised Prophetic practice (Sunna mu'akkada) according to various scholars.

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<sup>4</sup> One can see his handwriting in the appendix where the full manuscript in his actual handwriting has been appended.

The treatise is structured in three chapters. The first presents a comparative analysis of the four canonical schools' positions. The Shāfi'ī school consistently categorizes it as an emphasised Sunna. The Ḥanafī position is documented through three distinct narrations from Abū Ḥanīfa (d. 150/767), each emphasizing its nature while maintaining its technical classification as Sunna. The Mālikī school situates it within the Prophetic traditions, while the Ḥanbalī scholars classify it as an emphasised Sunna originating with Prophetic practice. Al-Subkī extends his analysis beyond the four schools, incorporating perspectives such as that of al-Layth ibn Sa'd (d. 175/791), who emphasizes its indispensable nature.

The second chapter examines the textual evidence (ḥadīth and āthār) supporting its status as Sunna. Al-Subkī analyzes the Prophet's ﷺ temporary discontinuation of the congregational practice due to concerns over its potential mandatory status. He then examines the historical precedent of 'Umar ibn al-Khaṭṭāb's (ra) institutionalization of congregational performance, contextualizing this within the broader framework of following the practices of the rightly-guided Caliphs. The chapter culminates in eleven distinct proofs establishing both its recommended status and its emphasis among Ramaḍān's devotional practices.

The final chapter presents a systematic refutation of objections to its status as Sunna, concluding with an affirmation of its emphasised status supported by community consensus (ijmā').

### **The manuscript:**

The Al-Bāḥith al-'Ilmī catalogue gave the following catalogue details for the work at hand:



Author:

‘Alī ibn ‘Abd al-Kāfī al-Subkī, may Allah the Most High have vast mercy on him, ibn ‘Alī ibn Tamām al-Anṣārī al-Khazrajī Abū al-Ḥasan. Born in 683 AH in Subk al-Menoufia, moved to Cairo then to Damascus, fell ill and returned to Cairo where he died in 756 AH. He is the father of Tāj al-Dīn Judge ‘Abd al-Wahhāb al-Subkī.

Title:

Several Treatises [‘Iddat Rasā’il]:

1. The Illumination of Lamps Regarding the Tarāwīḥ Prayer [Ishrāq al-Maṣābīḥ fī Ṣalāt al-Tarāwīḥ]
2. The Striking Arrow Regarding Collecting the Debt of the Absent [al-Sahm al-Ṣā’ib fī Qabḍ Dayn al-Ghā’ib]
3. Summary of the Decisive Statement Regarding Officials' Gifts [Mukhtaṣar Faṣl al-Maqāl fī Hadāyā al-‘Ummāl]
4. The Abundant Rain Regarding the Inheritance of the Freed One's Father [al-Ghayth al-Mufaddaq fī Mīrāth Abī al-Mu’taq]
5. The Drawn Sword Against Those Who Insult the Messenger [al-Sayf al-Maslūl ‘alā man Sabba al-Rasūl]
6. Poems from the Author's Composition [Qaṣā’id min Naẓm al-Mu’allif]

Section: Jurisprudence, Ḥadīth, and Poetry

Library: Aleppo Endowments [Awqāf Ḥalab]

Country: Syria

First Number: 13410

Second Number: 202

Copy Date:

The author wrote the first treatise by his hand (autograph copy) in 737 AH, the second in 734 AH, the third in 734 AH, the fourth in 741 AH, the fifth in 734 AH, and the poems have multiple dates for each poem.

Page Numbers:

First: 4 pages, Second: 12 pages, Third: 4 pages, Fourth: 17 pages, Fifth: 17 pages, Sixth: 14 pages = all comprising 132 folios for the entire collection from beginning to end.

The full manuscript can be viewed and downloaded here:

<https://archive.org/details/ishraq-al-masabih-subki-on-tarawih-manuscript-images-abul-hasan>

## The Arabic text with parallel translation

بسم الله الرحمن الرحيم

الحمد لله رب العالمين، اللهم صلى على محمد وعلى آل محمد، كما صليت على إبراهيم، وبارك على محمد وعلى آل محمد، كما باركت على إبراهيم، في العالمين، إنك حميد مجيد، ورضي الله عن الصحابة والتابعين، وعن جميع علماء المسلمين.

In the name of Allah, the Most Gracious, the Most Merciful. Praise be to Allah, Lord of the worlds. O Allah, send prayers upon Muḥammad and upon the family of Muḥammad, as You sent prayers upon Ibrāhīm, and send blessings upon Muḥammad and upon the family of Muḥammad, as You sent blessings upon Ibrāhīm, in all the worlds. Indeed, You are worthy of praise and glory. And may Allah be pleased with the Companions and their Followers, and with all the scholars of Islam.

وبعد؛ فهذا مختصر يسمى بـ «إشراق المصابيح في صلاة التراويح»، مرتبٌ على ثلاثة فصول

And thereafter; this is a summary<sup>5</sup> titled *Ishrāq al-Maṣābīḥ fī Ṣalāt al-Tarāwīḥ* (The Illumination of Lamps Regarding the Tarāwīḥ Prayer), arranged in three chapters:

الأول

فيما نُقل عن العلماء رضي الله عنهم فيها

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<sup>5</sup> Al-Subki has a larger work on this matter entitled *Ḍaw' al-Maṣābīḥ fī Ṣalāt al-Tarāwīḥ* (The Light of Lamps Regarding the Tarāwīḥ Prayer). A pdf is available here - <https://archive.org/download/a2268n/a2268n.pdf>

## The First (chapter):

Concerning What Has Been Transmitted from the Scholars, May Allah Be Pleased with Them.

أما الشافعية؛ فقال الشافعي رضي الله عنه في «مختصر البويطي»: «الوتر سنة، وركعتا الفجر سنة، والعيدان، والكسوف والاستسقاء سنة مؤكدة، وقد رُوي: أن رسول الله صلى الله عليه وسلم كان يصلي ركعتين قبل الظهر، وركعتين بعد الظهر، وركعتين بعد المغرب، وركعتين بعد الفجر»، قال: «والكسوف، والاستسقاء، والعيدان (1)». «أوكد، وقيام رمضان في معناها في التأكيد».

**As for the Shāfi'īs**, al-Shāfi'ī, may Allah be pleased with him, said in Mukhtaṣar al-Buwaytī (The Abridgment of al-Buwaytī): "The Witr is a Sunna, the two units of Fajr are Sunna, and the two Eids, eclipse prayer, and rain prayer are emphasised Sunna, and it has been narrated that the Messenger of Allah, peace be upon him, would pray two units before Ṣuḥr, two units after Ṣuḥr, two units after Maghrib, and two units after Fajr." He said: "The eclipse prayer, rain prayer, and the two Eids are more emphasised, and the night prayer of Ramaḍān is of the same level of emphasis."

وقال أبو علي الطبري في «الإفصاح»: «قيام رمضان سنة مؤكدة»، وقال البندنجي في «الذخيرة»: «أما قيام رمضان، فهو سنة مؤكدة»، وقال الغزالي في «الإحياء»: «وهي سنة مؤكدة، وإن كانت دون العيدان»، وقال الحلبي: «دلت صلاته - يعني: النبي صلى الله عليه وسلم - بهم جماعة؛ على أن القيام في شهر رمضان يتأكد». «حتى يداني الفرائض».

And Abū 'Alī al-Ṭabarī said in al-Ifṣāḥ (The Clarification): "The night prayer of Ramaḍān is an emphasised Sunna," and al-Bandanījī said in al-Dhakhīra (The Treasury): "As for the night prayer of Ramaḍān, it is an emphasised Sunna," and al-Ghazālī said in al-Iḥyā' (The Revival): "And it is an emphasised Sunna, even though it is below the two Eids,"

and al-Ḥalīmī said: "His prayer - meaning the Prophet, peace be upon him - with them in congregation indicates that the night prayer in Ramaḍān is emphasised until it approaches the level of obligations."

وقال ابن التلمساني في «شرح التنبيه»: «قيام رمضان سنة مؤكدة»، وفي «نهاية الاختصار» المنسوب إلى النووي «رحمه الله»: «ويؤكد التهجد والضحي والتراويح».

And Ibn al-Tilimsānī said in Sharḥ al-Tanbīh (Commentary on the Alert): "The night prayer of Ramaḍān is an emphasised Sunna," and in Nihāyat al-Ikhtiṣār (The Ultimate Summary) attributed to al-Nawawī, may Allah have mercy on him: "And the night prayer (Tahajjud), the forenoon prayer (Duha), and the Tarāwīḥ are emphasised."

وعدّ القاضي أبو الطيب وجماعة التراويح مما يسن له الجماعة، وقالوا: «إن ما سنت له الجماعة أكد مما لم تسن له الجماعة»، وكلام التنبيه قريب من ذلك.

And al-Qādi Abū al-Ṭayyib and a group counted Tarāwīḥ among those prayers for which congregation is recommended, and they said: "Indeed what is prescribed to be performed in congregation is more emphasised than what is not prescribed to be performed in congregation," and the words of al-Tanbīh (The Alert) are similar to that.

وأما الحنفية؛ فعن أبي حنيفة رضي الله عنه ثلاث روايات؛ إحداها: ذكرها صاحب «شرح المختار»، قال: «روى أسد بن عمرو، عن أبي يوسف، قال: سألت أبا حنيفة رحمه الله عن التراويح، وما فعله عمر رضي الله عنه، فقال: التراويح سنة [2/1] مؤكدة، ولم يخرج عمر من تلقاء نفسه، ولم يكن فيه مبتدعاً، ولم يأمر به إلا عن أصل لديه وعهد من لدن رسول الله صلى الله عليه وسلم، ولقد سنَّ عمر هذا، وجمع الناس على أبي بن كعب، فصلاها جماعة، والصحابة متوافرون؛ منهم: عثمان، وعلي، وابن مسعود، وطلحة، والعباس، وابنه، والزبير، ومعاذ، وأبي،

وغيرهم من المهاجرين والأنصار رضي الله عنهم أجمعين، وما رد عليه واحد منهم، بل ساعدوه، ووافقوه، وأمروا بذلك.

**As for the Ḥanafīs**, there are three narrations from Abū Ḥanīfa,<sup>6</sup> may Allah be pleased with him; one of them: the author of Sharḥ al-Mukhtār (Commentary on the Chosen) mentioned it, saying: "Asad ibn 'Amr narrated from Abū Yūsuf, who said: I asked Abū Ḥanīfa, may Allah have mercy on him, about the Tarāwīḥ and what 'Umar, may Allah be pleased with him, did, and he said: The Tarāwīḥ is an emphasised [2/a]<sup>7</sup> Sunna, and 'Umar did not establish it of his own accord, nor was he an innovator in it, and he only ordered it based on a foundation he had and a covenant from the time of the Messenger of Allah, peace be upon him. Indeed 'Umar established this and gathered the people behind Ubayy ibn Ka'b, who led them in congregational prayer, while the Companions were present in large numbers; among them:

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<sup>6</sup> The Hanafi scholar known as **Qāsim ibn Quṭlūbughā** said in his [Risālah fī] al-Tarāwīḥ wa al-Witr (published in Majmū'at Rasā'il al-'Allāmah Qāsim ibn Quṭlūbughā, see p. 241 here - <https://app.turath.io/book/16817?page=227>):

وسنيتها:

ما روى الحسن، عن أبي حنيفة أنه قال: القيام في شهر رمضان سنة لا ينبغي تركها أو ينبغي لأهل كل مسجد أن يصلوا في مسجدهم كل ليلة خمس ترويعات يؤمهم رجل يقرأ في كل ركعة عشر آيات أو نحوها يسلم من كل ركعتين، وكلما يصلي ترويعاً انتظر بين الترويعتين قدر الترويع، وينتظر بعد الخامسة قدر الترويع، ثم يوتر بهم، فتصير عشرين ركعة سوى الوتر. وهذا مذهب أصحابنا - رحمهم الله

“Its status as Sunna: What al-Ḥasan narrated from **Abū Ḥanīfa** that he said: ‘Standing in the month of Ramadan is a Sunna that should not be abandoned.’ Or, ‘It is appropriate for the people of every masjid to pray in their masjid every night five tarwīḥāt (sets of four rak'ahs), led by a man who recites in each rak'ah ten verses or so, making the salutation after every two rak'ahs. Whenever he prays a tarwīḥah, he waits between the two tarwīḥāt the duration of a tarwīḥah and waits after the fifth the duration of a tarwīḥah, then leads them in Witr, *so it becomes twenty rak'ahs* besides the Witr.’ And this is the school [madhhab] of our (Hanafi) scholars - May Allah have mercy on them.”

<sup>7</sup> This is the manuscript folio number.

‘Uthmān, ‘Alī, Ibn Mas‘ūd, Ṭalḥa, al-‘Abbās and his son, al-Zubayr, Mu‘ādh, Ubayy, and others from the Emigrants and Helpers, may Allah be pleased with them all, and not one of them objected to it; rather, they supported him, agreed with him, and ordered it."

العبارة الثانية: ذكرها الحسام الشهيد، عن الحسن، عن أبي حنيفة، أنه قال: «القيام في شهر رمضان سنة، لا ينبغي تركها».

The second statement: al-Ḥusām al-Shahīd mentioned it, from al-Ḥasan, from Abū Ḥanīfa, that he said: "The night prayer in Ramaḍān is a Sunna that should not be abandoned."

«العبارة الثالثة: ذكرها السرخسي في «المبسوط»، عن الحسن، عن أبي حنيفة: «أن التراويح سنة، لا يجوز تركها».

The third statement: al-Sarakhsī mentioned it in al-Mabsūṭ (The Extensive), from al-Ḥasan, from Abū Ḥanīfa: "That the Tarāwīḥ is a Sunna that must not be abandoned."

وقال العتاي في «جوامع الفقه»: «وأما السنن؛ فمنها التراويح، وأنها سنة مؤكدة، والجماعة فيها واجبة»، وقال صاحب «المبسوط»: «أجمعت الأمة على مشروعيتها، ولم ينكرها أحدٌ من أهل القبلة، وأنكرها الروافض»، وفي «المحيط»: «التراويح سنة»، وقال الكرمانى: «وهي سنة للرجال والنساء، وقال بعض الروافض: سنة للرجال دون النساء، وقال بعضهم: سنة عمر، وعندنا هي سنة رسول الله صلى الله عليه وسلم»، وقال الطحاوي: «قيام رمضان واجب على الكفاية؛ لأنهم قد أجمعوا على أنه لا يجوز للناس تعطيل المساجد عن قيام رمضان».

And al-‘Attābī said in Jawāmi‘ al-Fiqh (Comprehensive Jurisprudence): "As for the Sunnas, among them is the Tarāwīḥ, and it is an emphasised Sunna, and congregation in it is obligatory [wājib]," and the author of al-Mabsūṭ said: "The community (Umma) has agreed upon its legitimacy, and none from the people of the Qibla has denied it, though



the Rāfiḍa (Shi'ites) have denied it," and in al-Muḥīṭ (The Encompassing): "The Tarāwīḥ is a Sunna," and al-Kirmānī said: "And it is a Sunna for men and women, though some of the Rāfiḍa said: it is a Sunna for men but not women, and some of them said: it is a Sunna of 'Umar, but according to us it is a Sunna of the Messenger of Allah, peace be upon him," and al-Ṭaḥāwī said: "The night prayer of Ramaḍān is a communal obligation (Wājib 'alā al-kifāya), because they have agreed that it is not permissible for people to leave the masjids without the night prayer of Ramaḍān."

وأما المالكية؛ فإن مالكا رضي الله عنه أراد أمير المدينة أن ينقصها عن العدد الذي كان أهل المدينة يقومون به - وهو تسع وثلاثون - فشاور مالكا، فنهاه مالك عن ذلك، وقال ابن عبد البر: «قيام رمضان سنة من سنن النبي صلى الله عليه وسلم».

**As for the Mālikīs**, when the governor of Madīna wanted to reduce it from the number that the people of Madīna used to pray - which was thirty-nine - he consulted Mālik, may Allah be pleased with him, and Mālik forbade him from that<sup>8</sup>, and Ibn 'Abd al-Barr said: "The night prayer of Ramaḍān is a Sunna from the Sunna's of the Prophet, peace be upon him."

<sup>8</sup> In al-Mudawwana al-Kubrā (1/287) of al-Saḥnūn (d. 240 AH) it mentioned it as follows:

قَالَ مَالِكٌ: بَعَثَ إِلَيَّ الْأَمِيرُ وَأَرَادَ أَنْ يُنْقِصَ مِنْ قِيَامِ رَمَضَانَ الَّذِي كَانَ يَقُومُهُ النَّاسُ بِالْمَدِينَةِ، قَالَ ابْنُ الْقَاسِمِ: وَهُوَ تِسْعَةٌ وَثَلَاثُونَ رَكْعَةً بِالْوُتْرِ سِتٌّ وَثَلَاثُونَ رَكْعَةً وَالْوُتْرُ ثَلَاثٌ، قَالَ مَالِكٌ: فَتَهَيَّئْ أَنْ يُنْقِصَ مِنْ ذَلِكَ شَيْئًا، وَقُلْتُ لَهُ: هَذَا مَا أَدْرَكْتُ النَّاسَ عَلَيْهِ. وَهَذَا الْأَمْرُ الْقَدِيمُ الَّذِي لَمْ تَزَلْ النَّاسُ عَلَيْهِ.

Meaning: "Mālik said: *The Amīr sent for me and wanted to reduce the standing prayer of Ramadan* that the people of Madīna used to perform. Ibn al-Qāsim said: And it is thirty-nine rak'ahs with the Witr - thirty-six rak'ahs plus three for Witr. Mālik said: So I forbade him from reducing anything from that, and I said to him: This is what I found the people practicing, and this is the ancient practice that the people have always maintained."

وأما الحنابلة؛ فقال الشيخ الموفق ابن قدامة في «المغني»: «صلاة التراويح، وهي سنة مؤكدة، وأول من سنّها رسول الله صلى الله عليه وسلم».

**As for the Ḥanbalīs**, Shaykh al-Muwaffaq Ibn Qudāma said in al-Mughnī (The Enricher): "The Tarāwīḥ prayer is an emphasised Sunna, and the first to establish it was the Messenger of Allah, peace be upon him."

وأما العلماء من غير المذاهب الأربعة، فقال الليث [2/ب]

بن سعد: «لو أن الناس قاموا رمضان لأنفسهم ولأهليهم كلهم، حتى يترك المسجد لا يقوم فيه أحد، لكان ينبغي أن يُخْرَجُوا من بيوتهم إلى المسجد، حتى يقوموا فيه؛ لأن قيام الناس في شهر رمضان من الأمر الذي لا ينبغي تركه».

As for the scholars from other than the four schools, al-Layth [2/b]<sup>9</sup> ibn Sa'd said: "If people were to perform the night prayer of Ramaḍān by themselves and with all their families, until the masjid is left with no one praying in it, they should be brought out from their houses to the masjid to pray in it; because the people's night prayer in the month of Ramaḍān is from those matters that should not be abandoned."

## الفصل الثاني

في مستند العلماء في ذلك من الأحاديث والآثار

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<sup>9</sup> This is the manuscript folio number.

## The Second Chapter

### Regarding the Scholars' Evidence for This from the Ḥadīths and Narrations:

عن أبي هريرة؛ أن رسول الله صلى الله عليه وسلم، قال: «من قام رمضان إيمانًا واحتسابًا، غفر له ما تقدم من ذنبه»، متفق عليه.

From Abū Hurayra that the Messenger of Allah, peace be upon him, said: "Whoever stands [in prayer] during Ramaḍān out of faith and anticipation of reward, his previous sins will be forgiven," agreed upon.<sup>10</sup>

عن عائشة رضي الله عنها: «أن رسول الله صلى الله عليه وسلم خرج فصلي في المسجد، وصلى رجال بصلاته، فأصبح الناس فتحدثوا، فاجتمع أكثر منهم فصلوا معه، فأصبح الناس فتحدثوا، فكثر أهل المسجد من الليلة الثالثة، فخرج رسول الله صلى الله عليه وسلم فصلوا بصلاته، فلما كانت الليلة الرابعة عجز المسجد عن أهله، حتى خرج لصلاة الصبح، فلما مضى الوتر أقبل على الناس، فتشهد ثم قال: أما بعد؛ فإنه لم يخف علي مكانكم، ولكنني خشيت أن تفرض عليكم فتعجزوا عنها، فتوفي رسول الله صلى الله عليه وسلم والأمر على ذلك». هذا لفظ أبي داود، ورواه مسلم قريبًا منه.

From ‘Ā’isha, may Allah be pleased with her: "The Messenger of Allah, peace be upon him, went out and prayed in the masjid, and men prayed following his prayer. When morning came, people talked about it, so more of them gathered and prayed with him. When morning came, people talked about it, and the people in the masjid increased on the

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<sup>10</sup> Al-Bukhārī, Kitāb al-Īmān (Book of Faith) 1/24, Sahīh Muslim, Ṣalāt al-Musāfirīn (Prayer of Travelers) 6/39, Sunan Abi Dāwūd, Kitāb al-Ṣalāh (Book of Prayer) 1371, Jami al-Tirmidhī, Abwāb al-Ṣawm (Chapters of Fasting) 805, Sunan al-Nasā’ī, Kitāb al-Ṣiyām (Book of Fasting) 4/154-155 and Sunan Ibn Mājah, Kitāb al-Ṣiyām (Book of Fasting) 1641.

third night, so the Messenger of Allah, peace be upon him, came out and they prayed following his prayer. When it was the fourth night, the masjid could not contain its people, until he came out for the morning prayer. After he completed the Witr, he turned to the people, pronounced the testimony of faith, then said: 'As for what follows; your presence was not hidden from me, but I feared that it would be made obligatory upon you, and you would be unable to fulfill it.' And the Messenger of Allah, peace be upon him, passed away with the matter remaining thus." This is the wording of Abū Dāwūd, and Muslim narrated something similar to it.<sup>11</sup>

وعن أبي ذر، قال: «صمنا مع رسول الله صلى الله عليه وسلم رمضان، فلم يقم بنا شيئاً من الشهر، حتى بقي سبع، فقام بنا حتى ذهب ثلث الليل، فلما كانت السادسة لم يقم بنا، فلما كانت الخامسة قام بنا حتى ذهب شطر الليل، فقلت: يا رسول الله، لو نفلتنا قيام هذه الليلة، قال: فقال: إن الرجل إذا صلى مع الإمام حتى ينصرف، حسب له قيام ليلة، فلما كانت الرابعة لم يقم بنا، فلما كانت الثالثة جمع أهله ونساءه والناس، فقام بنا حتى خشينا أن يفوتنا الفلاح، قلت: وما الفلاح؟ قال: السحور، ثم لم يقم بنا بقية الشهر». رواه أبو داود والترمذي وصححه.

From Abū Dharr, who said: "We fasted Ramaḍān with the Messenger of Allah, peace be upon him, and he did not lead us in prayer during any of the month until seven nights remained. He then led us in prayer until a third of the night had passed. When it was the sixth night, he did not lead us. When it was the fifth night, he led us until half the night had passed. I said: 'O Messenger of Allah, if only you would lead us in voluntary prayer for the remainder of this night.' He said: 'Indeed when a man prays with the Imam until he departs, it is counted for him as standing a whole night.' When it was the fourth night, he did not lead us. When it was the third night, he gathered his family, his wives, and the people, and led us in prayer until we feared we would miss al-falāḥ.'

<sup>11</sup> Al-Bukhārī, Kitāb al-Tahajjud (Book of Night Prayer) 2/63, Muslim, Ṣalāt al-Musāfirīn (Prayer of Travelers) 6/41-42, Abū Dāwūd, Kitāb al-Ṣalāh (Book of Prayer) 1373, Al-Nasā'ī 3/202  
And Ibn Ḥibbān in his Ṣaḥīḥ 2535.

I said: 'What is al-falāḥ?' He said: 'The pre-dawn meal.' Then he did not lead us for the remainder of the month." Narrated by Abū Dāwūd and al-Tirmidhī, who declared it authentic.<sup>12</sup>

وفي سنن أبي داود، عن أبي هريرة، قال: «خرج رسول الله صلى الله عليه وسلم، فإذا أناس في رمضان يصلون في ناحية المسجد، فقال: ما هؤلاء؟ فقيل: هؤلاء ناس ليس معهم قرآن، وأبي بن كعب يصلي وهم يصلون بصلاته، فقال النبي صلى الله عليه وسلم: أصابوا ونعم ما صنعوا»، في إسناده مسلم بن خالد، والشافعي يوثقه، وإن كان المحدثون [3/أ] ضعفوه.

And in Sunan Abī Dāwūd<sup>13</sup>, from Abū Hurayra, who said: "The Messenger of Allah, peace be upon him, came out and found people praying in a corner of the masjid during Ramaḍān. He said: 'Who are these?' It was said: 'These are people who do not have the Qur'ān with them, and Ubayy ibn Ka'b is praying, and they are praying following his prayer.' The Prophet, peace be upon him, said: 'They have done right and how excellent is what they have done.' In its chain is Muslim ibn Khālīd, whom al-Shāfi'ī considered trustworthy, even though the ḥadīth scholars [3/a]<sup>14</sup> deemed him weak.<sup>15</sup>

<sup>12</sup> Abū Dāwūd, Kitāb al-Ṣalāh (Book of Prayer) 1375 Al-Tirmidhī, Kitāb al-Ṣawm (Book of Fasting) 803.

<sup>13</sup> No. 1377

<sup>14</sup> <sup>14</sup> This is the manuscript folio number.

<sup>15</sup> Ibn Ḥajar al-ʿAsqalānī said the following about him in his Taqrīb al-Tahdhīb (no. 6625): Muslim ibn Khālīd al-Makhzūmī, mawlāhum, al-Makkī, known as al-Zanjī: A faqīh who is ṣadūq kathīr al-awhām, from the eighth generation [of narrators], died in the year seventy-nine or after it. [Narrated by] Abū Dāwūd and Ibn Mājah.

The above verdict was followed up by Shuʿayb al-Arnaʿūt and Bashshār ʿAwwād Maʿrūf in their Taḥrīr Taqrīb al-Tahdhīb (3/372) as follows:

Rather: He is ḍaʿīf (weak) but considered in supporting narrations [mutābaʿāt] and corroborating evidence [shawāhid]. He was deemed weak by Abū Jaʿfar al-Nufaylī, Abū Dāwūd, ʿAlī ibn al-Madīnī, al-Nasāʾī, and al-Bukhārī who said: "He narrates munkar al-ḥadīth, he is dhāhib al-ḥadīth," and [also deemed weak by] Abū Ḥātim al-Rāzī, Abū Zurʿa al-Rāzī, Ibn Yaḥyā, al-Bazzār, and al-Dhahabī after citing several of his ḥadīths, who said: "These aḥādīth and their like refute the man's strength and weaken him."

وفي مسند أحمد، عن عائشة، قالت: «كان الناس يصلون في المسجد في رمضان بالليل أوزاعاً، يكون مع الرجل الشيء من القرآن، فيكون معه النفر - الخمسة أو السبعة - أو أقل من ذلك وأكثر، فيصلون بصلاته، قالت: فأمرني رسول الله صلى الله عليه وسلم أن أنصب حصيراً على باب حجرتي ففعلت، فخرج إليهم بعد أن صلى العشاء الآخرة، فاجتمع إليه من في المسجد، فصلى بهم»، وذكرت القصة بمعنى ما تقدم، ورواه أبو داود أيضاً بمعناه.

And in Musnad Aḥmad<sup>16</sup>, from ‘Ā’isha, who said: "People used to pray in the masjid during Ramaḍān at night in separate groups. A man

Ibn Ma‘īn and al-Dāraquṭnī differed in their opinions about him, declaring him *thiqa* once and *ḍa‘īf* another time. Ibn ‘Adī said: "His ḥadīth is ḥasan, and I hope there is no problem with him." Ibn Sa‘d said: "He had many aḥādīth, but there were many errors and mistakes in his narrations."

<sup>16</sup> It is found in Musnad Aḥmad (Risāla edition edited by Shu‘ayb al-Arna‘ūṭ et al., 43/332-334), as follows: Ya‘qūb narrated to us, saying: My father narrated to us, from Ibn Ishāq, who said: Muḥammad ibn Ibrāhīm ibn al-Ḥārith al-Taymī narrated to me, from Abū Salama ibn ‘Abd al-Raḥmān ibn ‘Awf from ‘Ā’isha, the wife of the Prophet ﷺ, who said: People used to pray in the masjid of the Messenger of Allah ﷺ during Ramaḍān at night in scattered groups. A man would know something of the Qur’ān, and with him would be five or six people, or fewer or more than that, praying following his prayer. She said: One night among those nights, the Messenger of Allah ﷺ ordered me to set up a mat for him at the door of my chamber, so I did. The Messenger of Allah ﷺ came out to it after he had prayed the last night prayer (Isha). She said: Those who were in the masjid gathered to him, and the Messenger of Allah ﷺ led them in prayer for a long time, then the Messenger of Allah ﷺ left and entered [his house] and left the mat as it was. When morning came, people talked about the prayer of the Messenger of Allah ﷺ with those who were with him in the masjid that night. She said: And the masjid became crowded with people in the evening, and the Messenger of Allah ﷺ led them in the last night prayer (Isha), then entered his house while the people remained. She said: The Messenger of Allah ﷺ said to me: "What is the matter with the people, O ‘Ā’isha?" She said: I said to him: O Messenger of Allah, the people heard about your prayer last night with those who were in the masjid, so they gathered for that so you would lead them in prayer. She said: He said: "Roll up your mat from us, O ‘Ā’isha." She said: So I did. And the Messenger of Allah ﷺ spent the night not unaware, while the people remained in their place until the Messenger of Allah ﷺ came out for the morning prayer. (1)

Footnote (1): A ḥadīth that is *ṣaḥīḥ li-ghayrihi* (authentic due to supporting evidence), and this chain is ḥasan due to Muḥammad ibn Ishāq, who explicitly stated his direct transmission, thus removing any concern about his *tadlīs* (concealment), and he has been supported, and the rest of its narrators are trustworthy, being narrators of the two Shaykhs. Ya‘qūb: He is Ibn Ibrāhīm ibn Sa‘d ibn Ibrāhīm al-Zuhrī.

would know some of the Qur'ān, and with him would be a group - five or seven - or fewer or more than that, and they would pray following his prayer. She said: The Messenger of Allah, peace be upon him, ordered me to set up a mat at the door of my chamber, so I did. He came out to them after he had prayed the last night prayer, and those in the masjid gathered to him, and he led them in prayer." And she mentioned the story with the meaning of what preceded, and Abū Dāwūd also narrated it with similar meaning.

وفي مصنف عبد الرزاق، عن عطاء: «أن القيام كان على عهد رسول الله صلى الله عليه وسلم في رمضان، يقوم  
«النفر والرجل كذلك هاهنا، والنفر والرجل، فكان عمر أول من جمع الناس على قارئ

And in Muṣannaf 'Abd al-Razzāq<sup>17</sup>, from 'Aṭā': "That the night prayer during the time of the Messenger of Allah, peace be upon him, in Ramaḍān, was performed by a group and a man here like that, and a group and a man, and 'Umar was the first to gather the people behind one reciter."

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It was reported by Muḥammad ibn Naṣr in "Mukhtaṣar Qiyām al-Layl" pp. 92-93 through the path of Ya'qūb, with this chain.

And al-Ṭabarānī reported it in "al-Awsaṭ" (5277) through the path of Muḥammad ibn Salama, from Ibn Ishāq, with it. And he said: This ḥadīth was not narrated from Muḥammad ibn Ibrāhīm al-Taymī except by Muḥammad ibn Ishāq, with Muḥammad ibn Salama al-Ḥarrānī being unique in narrating it.

We say: Ibn Ishāq was not unique in narrating it, for Abū Dāwūd (1374) reported it in abbreviated form through the path of Muḥammad ibn 'Amr: who is Ibn Waqqāṣ al-Laythī, from Muḥammad ibn Ibrāhīm, with it.

He did not present its complete wording but rather referred in it to the narration of 'Urwa, which has preceded with an authentic chain under number (25362).

<sup>17</sup> Muṣannaf 'Abd al-Razzāq (4/262, no. 7735)



وفي سنن ابن ماجه، من حديث عبد الرحمن بن عوف، عن النبي صلى الله عليه وسلم: «ذكر شهر رمضان، فقال: شهر كتب الله عليكم صيامه، وسنت لكم قيامه»، ورواه الدارقطني في «غرائب مالك»، من حديث أبي هريرة، ورواه ثقات، وإن كان النسائي تكلم في الطريق الأولى، وأما طريق أبي هريرة، فلم يتكلم فيها

And in Sunan Ibn Mājah<sup>18</sup>, from the ḥadīth of ‘Abd al-Raḥmān ibn ‘Awf, from the Prophet, peace be upon him: "He mentioned the month of Ramaḍān and said: 'It is a month in which Allah has prescribed fasting for you, and I have prescribed its night prayer for you,'" and al-Dāraqutnī narrated it in Gharā’ib Mālik (The Rarities of Mālik), from the ḥadīth of Abū Hurayra, and its narrators are trustworthy, even though al-Nasā’ī criticized the first chain, but as for the chain of Abū Hurayra, he did not criticize it.

وروى البخاري، عن عبد الرحمن بن عبد، قال: «خرجت مع عمر بن الخطاب رضي الله عنه ليلة في رمضان إلى المسجد، فإذا الناس أوزاع متفرقون، يصلي الرجل لنفسه، ويصلي الرجل فيصلي بصلاته الرهط، فقال عمر: إني أرى لو جمعت هؤلاء على قارئ واحد لكان أمثل، ثم عزم فجمعهم على أبي بن كعب»، وفي البخاري أيضاً: «وكان الناس يقومون أوله»؛ يعني: أول الليل

And al-Bukhārī<sup>19</sup> narrated, from ‘Abd al-Raḥmān ibn ‘Abd, who said: "I went out with ‘Umar ibn al-Khaṭṭāb, may Allah be pleased with him, one night in Ramaḍān to the masjid, and found people scattered in groups; a man praying by himself, and a man praying with a group following his prayer. So ‘Umar said: 'I think if I were to gather these people behind one reciter it would be better.' Then he resolved and gathered them behind Ubayy ibn Ka’b)." And in al-Bukhārī also: "And people would pray in its beginning" - meaning: the beginning of the night.

<sup>18</sup> Sunan Ibn Mājah (no. 1328).

<sup>19</sup> 3/45

قال ابن عبد البر: «لم يسن عمر من ذلك إلا ما سنه رسول الله صلى الله عليه وسلم»، وقال ابن عبد البر أيضاً: «لم يسن منها عمر بن الخطاب منها إذ أحيها إلا ما كان رسول الله صلى الله عليه وسلم يحبه ويرضاه، ولم يمنع من المواظبة عليه إلا خشية أن تفرض على أمته، وكان بالمؤمنين رؤوفاً رحيماً صلى الله عليه وسلم، فلما علم عمر ذلك من رسول الله صلى الله عليه وسلم، وعلم أن الفرائض لا يزداد فيها ولا ينقص منها بعد موته صلى الله عليه وسلم، أقامها للناس وأحيها وأمر بها، وذلك سنة أربع عشرة من الهجرة، وذلك شيء ذخره الله له وفضله به، ولم يلهم إليه أبا بكر، وإن كان أفضل من عمر وأشد سباً إلى كل خير بالجملة، ولكل واحد منهم [3/ب]

فضائل خص بها ليست لصاحبه، وكان علي يستحسن ما فعل عمر من ذلك ويفضله، ويقول: «نور شهر الصوم». وروي عن ابن عمر؛ أن رسول الله صلى الله عليه وسلم قال: «إن الله جعل الحق على لسان عمر وقلبه». انتهى ما قاله ابن عبد البر هنا

Ibn ‘Abd al-Barr said<sup>20</sup>: "Umar did not establish from that except what the Messenger of Allah, peace be upon him, had established," and Ibn ‘Abd al-Barr also said: "Umar ibn al-Khaṭṭāb did not establish from it when he revived it except what the Messenger of Allah, peace be upon him, loved and was pleased with, and he only prevented its regular observance out of fear that it would be made obligatory upon his community, and he was kind and merciful to the believers, peace be upon him. So when ‘Umar learned that from the Messenger of Allah, peace be upon him, and knew that obligations could neither be added to nor subtracted from after his death, peace be upon him, he established it for the people, revived it, and ordered it, and that was in the year fourteen after the Hijra, and that was something Allah had stored for him and favoured him with, and did not inspire Abū Bakr to it, even though he was better than ‘Umar and generally quicker to every good, and for each one of them [3/b]<sup>21</sup> virtues with which he was specifically blessed that his companion did not have, and ‘Alī used to approve of what ‘Umar did in this regard and prefer it, saying: "Light of the month of fasting." And it is narrated from Ibn ‘Umar that the Messenger of Allah, peace be upon him, said: "Indeed Allah has placed

<sup>20</sup> See his *Al-Istidhkār* (2/62), edited by Sālīm Muḥammad ‘Aṭā, Muḥammad ‘Alī Mu‘awwad, Dār al-Kutub al-‘Ilmiyya – Beirut.

<sup>21</sup> This is the manuscript folio number.

truth upon 'Umar's tongue and heart."<sup>22</sup> Here ends what Ibn 'Abd al-Barr said.

وقد قال صلى الله عليه وسلم: «عليكم بسنتي وسنة الخلفاء الراشدين المهديين من بعدي، عضوا عليها بالنواجذ»، ولا شك أن عمر من الخلفاء الراشدين، فسنة التراويح ثابتة بهذين الحديثين مع فعل النبي صلى الله عليه وسلم ثلاث ليال أو أكثر، وجمع الناس لها، كما تقدم في حديث أبي ذر، وفعل الصحابة لها في مسجده صلى الله عليه وسلم في حياته قبل خروجه إليهم، كما تقدم في حديث عائشة، وتصويب النبي صلى الله عليه وسلم ذلك كما تقدم في حديث أبي هريرة، وترغيبه صلى الله عليه وسلم في قيام رمضان، واستمرار الناس على ذلك بقية حياته صلى الله عليه وسلم، وزمن أبي بكر، وصدرًا من خلافة عمر أفرادًا وجماعات أوزاعًا، وجمع عمر الناس لها على قارئ واحد، مع موافقة الصحابة له، وإجماع العلماء على مطلوبيتها، وإجماع جميع الناس على فعلها بقصد التقرب إجماعًا متواترًا في جميع الأعصار والأعصار.

And he, peace be upon him, said: "You must follow my Sunna and the Sunna of the rightly-guided caliphs after me, hold onto it with your molars,"<sup>23</sup> and there is no doubt that 'Umar is among the rightly-guided

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<sup>22</sup> Narrated by al-Tirmidhī (3682) and Aḥmad (5697, 5145) authenticated in Saḥīḥ Ibn Ḥibbān (6895).

<sup>23</sup> Aḥmad ibn Ḥanbal (d. 241 AH) used the ḥadīth as evidence for naming what the Rightly-Guided Caliphs did as Sunnah, as reported from him by Abū Dāwūd al-Sijistānī in al-Masā'il (p. 369) where he said: "I heard Aḥmad more than once being asked, 'Is what Abū Bakr, 'Umar, 'Uthmān and 'Alī did considered Sunnah?' He said: 'Yes,' and once said it was due to the ḥadīth of the Messenger of Allah ﷺ: 'You must follow my Sunnah and the Sunnah of the Rightly-Guided Caliphs,' so he called it Sunnah..."

Al-Tirmidhī (d. 279 AH) said in his Jāmi' (4/341, no. 2676): "This ḥadīth is ḥasan ṣaḥīḥ."

Abū Bakr ibn al-Mundhir (d. 319 AH) in al-Awsaṭ (1/225) where he said: "It is established that the Prophet of Allah ﷺ said: 'You must follow my Sunnah and the Sunnah of the Rightly-Guided Caliphs after me.'"

Abū 'Abd Allāh al-Ḥākim (d. 405 AH) in his book al-Mustadrak 'alā al-Ṣaḥīḥayn (1/174) where he said: "This ḥadīth is authentic with no defect."

Abū Nu'aym al-Aṣbahānī (d. 430 AH) in two of his books: First, in al-Musnad al-Mustakhraj 'alā Ṣaḥīḥ Muslim (1/36) where he said: "This is a good ḥadīth from the

caliphs, so the Sunna of Tarāwīḥ is established by these two ḥadīths along with the Prophet's ﷺ practice of it for three nights or more, peace be upon him, and his gathering people for it, as preceded in the ḥadīth of Abū Dharr, and the Companions' practice of it in his masjid, peace be upon him, during his lifetime before he came out to them, as preceded in the ḥadīth of 'Ā'isha, and the Prophet's approval of that, peace be upon him, as preceded in the ḥadīth of Abū Hurayra, and his encouragement, peace be upon him, of the night prayer of Ramaḍān, and people's continuation of that for the remainder of his life, peace be upon him, and during the time of Abū Bakr, and part of 'Umar's caliphate individually and in scattered groups, and 'Umar's gathering of people behind one reciter, with the Companions' agreement with him, and the scholars' consensus (ijmā')<sup>24</sup> on its being sought, and the

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authentic ḥadīths of the Syrians, and although the two Imams Muḥammad ibn Ismā'īl al-Bukhārī and Muslim ibn al-Ḥajjāj left it out, this was not due to any weakness they found in it, for they, may Allah have mercy on them, have left out much that meets their conditions and is closer to their methodology." And second: in al-Ḍu'afā' (pp. 46-47) where he said: "This is a good, authentic ḥadīth from the ḥadīths of the Syrians... The wise guides accepted the advice of their Prophet ﷺ and committed to following his Sunnah and the Sunnah of the guiding caliphs, not turning away from it, rather knowing that staying firm upon it is only possible by following what he ﷺ established as Sunnah and what the guiding imams who are his caliphs in his community established after him..."

Abū Muḥammad al-Baghawī (d. 516 AH) in Sharḥ al-Sunna (1/205) where he said: "This ḥadīth is ḥasan."

Abū 'Abd Allāh al-Jūraqānī (d. 543 AH) in al-Abātīl wa-al-Manākīr wa-al-Ṣiḥāḥ wa-al-Mashāhīr (1/473) where he said: "This ḥadīth is authentic, established, and well-known."

<sup>24</sup> In the work listing examples of ijmā' known as Al-Iqnā' fī Masā'il al-Ijmā' [Conviction in Matters of Consensus, p. 174] by Abu al-Ḥasan Ibn al-Qaṭṭān (562 - 628 H) he mentioned the following points:

#### ذکر قیام رمضان وصلاة الليل

On the Night Prayer in Ramadan and Night Prayer [in General]

وأجمعوا أنه لا يجوز تعطيل المساجد من قیام رمضان - 942

consensus of all people on performing it with the intention of drawing near [to Allah], a mass-transmitted consensus (ijmā'an mutawātiran) throughout all times and places.

ولو لم تكن مطلوبةً لكانت بدعةً مذمومةً، كما في الرغائب ليلة نصف شعبان، وأول جمعة من رجب، فكان يجب إنكارها، وبطلانه معلوم بالضرورة.

If it were not sought after, it would have been a blameworthy innovation, like the Raghā'ib prayers on the middle night of Sha'bān and the first Friday of Rajab, so it would have been necessary to reject it, and its invalidity is known by necessity.

فهذه أحد عشر دليلاً على استحبابها وسنيتها، إن لم ينهض واحد منها، فلا شك أن المجموع يفيد ذلك، ويفيد تأكيدها، فإن التأكيد يستفاد من كثرة الأدلة الواردة في الطلب، ومن زيادة الفضيلة، ومن الاهتمام، وكل ذلك موجود هنا.

These are eleven proofs for its recommendation and its being a Sunna. If one of them does not stand alone, there is no doubt that their combination establishes this and establishes its emphasis, for

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942 - They have reached consensus [ijmā'] that it is not permissible to abandon the masjids from the standing prayer of Ramadan.

«وعن ابن عباس» أن رسول الله صلى الله عليه وسلم كان يصلي في رمضان عشرين ركعة والوتر - 943

943 - And from Ibn 'Abbās: *"The Messenger of Allah, peace be upon him, used to pray twenty rak'ahs in Ramadan, plus the Witr."*

وروي عشرون ركعة، عن علي رضي الله عنه، وشতির بن شكل وهو الصحيح عن أبي بن كعب من - 944  
غير خلاف من الصحابة، وهو قول الجمهور

944 - And twenty rak'ahs has been narrated from 'Alī, may Allah be pleased with him, and Shutayr ibn Shakl, and it is authentic [Sahih] from Ubayy ibn Ka'b without any disagreement from the Companions, and it is the opinion of the majority.

emphasis is derived from the abundance of evidence for its being sought, from its increased virtue, and from the attention given to it, and all of that is present here.

### الفصل الثالث

في دفع المنازعة في ذلك

## The Third Chapter

### On Refuting Disputes Regarding This Matter:

أعلم أن الأقسام الممكنة في العقل أربعة؛ أحدها: ما ادعيناه من أن التراويح سنة مؤكدة. الثاني: أنها سنة غير مؤكدة. الثالث: أنها مؤكدة غير سنة. الرابع: أنها لا سنة ولا مؤكدة.

Know that there are four logically possible categories: First: what we have claimed, that Tarāwīḥ is an emphasised Sunna. Second: that it is an unemphasised Sunna. Third: that it is emphasised but not a Sunna. Fourth: that it is neither a Sunna nor emphasised.

أما الثاني؛ فلا أعلم أحدًا قال به، ومن ادعاه فليسندته إلى عالم من العلماء، ثم يقيم الدليل عليه، ولن يجد إلى ذلك سبيلًا، وسبيل الذي يرد عليّ في ذلك بأن يأتي بمقالة في كتاب أنها سنة غير مؤكدة، فإن لم يأت بذلك، فلا يتكلم معي؛ لأنه يضيق الزمان بغير فائدة، فإن قولًا لم يقل به قائل من سبعمائة سنة ونيف إلى اليوم لا شك في بطلانه، وليس يخفى الصواب على الأمة من زمن النبي صلى الله عليه وسلم إلى اليوم، ويظهر لنا [4/أ] ولا يغلط الناظر في كلامي ويعتقد أن نقل هذه المقالة سهل، بل يتدبر ويزن كلامه قبل أن يتكلم، ويعرف من يخاطب، وأنه تأمل ما قال.

As for the second: I do not know of anyone who has said this, and whoever claims it should attribute it to a scholar from among the scholars, then establish evidence for it, and he will not find a way to do that. The way for one who responds to me in this matter is to bring me a statement in a book that it is an unemphasised Sunna, and if he does not bring that, he should not speak with me, for it wastes time without benefit, for a statement that no one has made for over seven hundred years until today is undoubtedly invalid, and the truth has not been hidden from the community (Umma) from the time of the Prophet, peace be upon him, until today, and it appears to us [4/a]<sup>25</sup> and the observer should not err in my words and believe that transmitting this statement is easy, rather he should contemplate and weigh his words before speaking, and know whom he is addressing, and that he has considered what he said.

وأما الثالث؛ فلو ثبت لم يضرنا؛ لأن الخصم الذي ينازعنا إنما نازع في التأكيد، ولا يعتقد أن التأكيد أخص من السنة، فيستحيل ثبوته بدونها؛ لأنه قد يقال: إن بينهما عمومًا وخصوصًا من وجه؛ تعلُّقًا بأمر لفظي في إطلاق السنة وسلبها، وإن ثبت التأكيد وقوة الطلب من حيث المعنى، على أن هذا القسم عندنا باطل؛ لما قدمناه من الأدلة على سنيته، ومن ينازع من الشافعية في الاصطلاح في اسم السنة، لم ينازع هنا، بل أطلق اسم السنة عليه.

As for the third: even if it were established, it would not harm us, because the opponent who disputes with us only disputes the emphasis, and does not believe that emphasis is more specific than Sunna, so its establishment without it is impossible; because it might be said: there is a general and specific relationship between them in some aspects, relating to a verbal matter in applying and negating the term Sunna, even if emphasis and strength of requirement are established in terms of meaning. However, this category is invalid according to us, due to what we have presented of evidence for it being a Sunna, and those among the Shāfi'is who dispute the terminology of the name "Sunna" did not dispute here but rather applied the name "Sunna" to it.

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<sup>25</sup> This is the manuscript folio number.



وأما الرابع؛ فباطل بما سبق من الأدلة، ومما يدل على بطلانه وبطلان القسم الذي قبله نقلُ جماعةٍ الإجماعِ على أنها سنة، ومن نقل ذلك: النووي، ولا يقدح في ذلك ما يقوله بعض المالكية من الفرق بين السنن والفضائل والنوافل، ولا ما وقع في كلام بعض الحنفية من الخلاف في أن التراويح سنة أو مستحبة، وقد اغتر بذلك بعض فضلاء المالكية فيمن وقع نزاعنا معه، حتى قال: إنها لا تُلحق بالسنن على اصطلاح المالكية.

As for the fourth: it is invalid due to the preceding evidence, and among what indicates its invalidity and the invalidity of the category before it is the transmission by a group of the consensus (ijmā) that it is a Sunna, and among those who transmitted that was al-Nawawī, and what some Mālikīs say about the difference between Sunnas, virtuous acts (faḍā'il), and voluntary acts (nawāfil) does not detract from that, nor does what occurs in the speech of some Ḥanafīs regarding the difference of opinion about whether Tarāwīḥ is a Sunna or recommended (mustaḥabba), and some Mālikī scholars among those with whom we have had disputes have been misled by this, to the point that they said: it is not classified among the Sunnas according to Mālikī terminology.

وجوابه: أن للمالكية اصطلاحين؛ أحدهما: الذي أشار إليه، وهو اصطلاح خاص لطائفة منهم، والآخر: اصطلاح عام، يوافقون فيه غيرهم في إطلاق السنة على ذلك كله.

The answer to this is: the Mālikīs have two terminologies; one of them: that which he referred to, and it is a specific terminology for a group among them, and the other: a general terminology, in which they agree with others in applying the term Sunna to all of that.

ومن نبه على هذا منهم: عبد الحق الصقلي في «تهذيب الطالب»، ونحن وكل من يستفتي في هذه المسألة على الوجه الذي وقع الكلام فيه، إنما يتكلم في ذلك، فلم يقل أحد من المالكية: إنها ليست سنة بهذا الاصطلاح،

والعوام إنما يسألون عن هذا، فلا يجوز لمالكي ولا لغيره أن يطلق القول لهم إنما ليست بسنة، وكذلك الحنفية في فرقهم بين السنة والمستحب، واختلافهم في أن التراويح سنة أو مستحبة، إنما ذلك راجع إلى اصطلاح، ولا ينكر أحد منهم أنه يثاب على فعلها، وأنها مطلوبة من جهة الشارع، ومندوب إليها، ومرغب فيها، وهذا هو الذي يفهمه العامي من السنة.

And among those who drew attention to this from them was ‘Abd al-Ḥaqq al-Ṣiqillī<sup>26</sup> in Tahdhīb al-Ṭālib (The Student's Refinement), and we and everyone who is consulted regarding this matter in the way that has been discussed, only speak about this, for no Mālikī has said: it is not a Sunna according to this terminology, and the common people only ask about this, so it is not permissible for a Mālikī or anyone else to tell them absolutely that it is not a Sunna, and likewise the Ḥanafīs in their distinction between Sunna and recommended, and their difference of opinion about whether Tarāwīḥ is a Sunna or recommended, this only goes back to terminology, and none of them denies that one is rewarded for performing it, and that it is sought by the Lawgiver, recommended, and encouraged, and this is what the common person understands from the term Sunna.

وأما التأكيد؛ فدرجاته متفاوتة؛ أعلاها ما قرب من الفرائض قريباً لا واسطة بينهما، وأدناها ما يرقى عن درجة النفل المطلق، وبين ذلك مراتب متعددة. ويستدل على التأكيد باهتمام الشارع به، وبإقامة الجماعة فيه، وبملازمة النبي صلى الله عليه وسلم له، وبتفضيله على غيره، وبكونه شعاراً ظاهراً، كل واحدة من هذه الخصال تدل على التأكيد، وكذلك تكرر الطالب، ونحو ذلك.

As for emphasis, its degrees vary; its highest is what is close to obligations with no intermediary between them, and its lowest is what rises above the level of absolute voluntary acts, and between that are multiple ranks. Emphasis is indicated by the Lawgiver's attention to it, by establishing congregation for it, by the Prophet's adherence to it,

<sup>26</sup> Died in 466AH (see his biography here - <https://tarajm.com/people/15198>).

peace be upon him, by its preference over others, by its being an apparent symbol, each one of these characteristics indicates emphasis, and likewise the repetition of seeking it, and similar matters.

وصلاة التراويح فيها أنواع من ذلك، فلا ريب في أنها سنة مؤكدة، والله تعالى أعلم

And the Tarāwīḥ prayer contains types of these characteristics, so there is no doubt that it is an emphasised Sunna, and Allah the Most High knows best.

صنفته في العشر الأواخر من ذي القعدة، سنة ثلاث وثلاثين وسبع مائة. كتبه مصنفه علي بن عبد الكافي السبكي ختم الله لهما بخير، في عافية بلا محنة ... آمين. وصلى الله على سيدنا محمد، وآله وصحبه وسلم تسليماً كثيراً، حسينا الله ونعم الوكيل [4/ب]

I composed it in the last ten days of Dhū al-Qa‘da, in the year seven hundred and thirty-three. Written by its author ‘Alī ibn ‘Abd al-Kāfī al-Subkī, may Allah seal for both of them with goodness, in well-being without trial... Āmīn. And may Allah send prayers upon our master Muḥammad, and his family and companions, and grant them abundant peace, Allah is sufficient for us and He is the best Disposer of affairs [4/b].

## **‘Abdullāh Sirāj al-Dīn al-Ḥussaini (d. 2002) on the Rak‘āts of Tarāwīḥ**

قال الشيخ عبد الله سراج الدين الحسيني رحمه الله في بيان بعض ما استدلل به جمهور العلماء ، الذين منهم الأئمة الأربعة وأتباعهم على أن المندوب جمع الناس في التراويح على عشرين ركعة

Shaykh ‘Abdullāh Sirāj al-Dīn al-Ḥussaini, may Allah have mercy on him, said<sup>27</sup> in explanation of some of the evidence used by the majority of scholars, including the four Imams and their followers, that it is recommended to gather people for Tarāwīḥ prayer with twenty rak‘ahs:

اختلف الأئمة العلماء في عدد ركعات صلاة التراويح

The Imams and scholars differed regarding the number of rak‘ahs in the Tarāwīḥ prayer.

قال الامام الترمذي في " سننه": واختلف اهل العلم في قيام رمضان - اي صلاة التراويح- فرأى بعضهم ان يصلي احدى واربعين ركعة مع الوتر وهذا قول اهل المدينة المنورة والعمل على هذا عندهم بالمدينة المنورة

Imam al-Tirmidhī said in his "Sunan"<sup>28</sup>: "The people of knowledge differed regarding the standing in Ramadan—that is, the Tarāwīḥ

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<sup>27</sup> Extracted from his: The book "Prayer in Islam" by ‘Abdullāh Sirāj al-Dīn - Dār al-Falāḥ Library, Aleppo, pp. 146-159. The section on Tarāwīḥ is available here -

<http://www.odabasham.net/%D9%85%D9%82%D8%A7%D9%84%D8%A9/62315-%D8%B5%D9%84%D8%A7%D8%A9-%D8%A7%D9%84%D8%AA%D8%B1%D8%A7%D9%88%D9%8A%D8%AD-%D9%88%D8%B9%D8%AF%D8%AF-%D8%B1%D9%83%D8%B9%D8%A7%D8%AA%D9%87%D8%A7>

<sup>28</sup> 2/158 (see - <https://app.turath.io/book/7895?page=1369>).

prayer. Some of them held the view that one should pray forty-one rak'ahs with the Witr, and this is the saying of the people of Madina, and the practice according to them in Madina is based on this."

قال الترمذي واكثر اهل العلم على ما روي عن عمر وعلي وغيرهما من اصحاب النبي صلى الله عليه وسلم رضي الله عنهم عشرين ركعة وهو قول الثوري وابن المبارك والشافعي.... وقال الشافعي هكذا ادركت ببلدنا مكة يصلون عشرين ركعة

Al-Tirmidhī said: "Most of the people of knowledge follow what has been narrated from 'Umar, 'Alī, and others among the companions of the Prophet, peace be upon him, may Allah be pleased with them: twenty rak'ahs. And this is the saying of al-Thawrī, Ibn al-Mubārak, and al-Shāfi'ī... And al-Shāfi'ī said: 'This is how I found the people in our city, Makka, praying twenty rak'ahs.'"

قال احمد روي في هذا - اي عدد صلاة التراويح الوان- اي اثار مختلفة في العدد- ولم يقضي فيهم بشيء ، وقال اسحق بل نختار احدى واربعين ركعة على ما روي عن ابي بن كعب اه . كلام الترمذي في سننه

Aḥmad (ibn Hanbal) said: "Various reports have been narrated regarding this"—that is, the number of Tarāwīḥ prayer, meaning different reports regarding the number—"and he did not decide on anything specific about them." And Ishāq said: "Rather, we choose forty-one rak'ahs based on what has been narrated from Ubayy ibn Ka'b." This is the end of al-Tirmidhī's statement in his Sunan.

وذهب بعض العلماء من المحدثين وغيرهم الى ان عدد ركعات صلاة التراويح هي ثماني ركعات واستدلوا على ذلك بما في البخاري وغيره عن عائشة رضي الله عنها انها سئلت كيف كانت صلاة رسول الله صلى الله عليه وسلم في رمضان فقالت ( ما كان يزيد في رمضان ولا في غيره على احدى عشرة ركعة يصلي اربع فلا تسأل عن حسنهن وطوهرن ثم يصلي اربع فلا تسأل عن حسنهن وطوهرن ثم يصلي ثلاثا). اي الوتر فقلت يا رسول الله تنام قبل ان توتر فقال( يا عائشة ان عيني تنامان ولا ينام قلبي )

Some scholars from among the hadith scholars and others held that the number of rak'ahs in the Tarāwīḥ prayer is eight rak'ahs. They used as evidence for this what is in al-Bukhārī<sup>29</sup> and others from 'Ā'isha, may Allah be pleased with her, that she was asked how the prayer of the Messenger of Allah, peace be upon him, was in Ramadan. She said: "He would not exceed, in Ramadan or outside it, beyond eleven rak'ahs. He would pray four—and don't ask about their excellence and length—then he would pray four—and don't ask about their excellence and length—then he would pray three" (meaning the Witr). I said: "O Messenger of Allah, do you sleep before performing Witr?" He said: "O 'Ā'isha, my eyes sleep but my heart does not sleep."<sup>30</sup>

<sup>29</sup> 3/45 (see - <https://app.turath.io/book/1681?page=3186>)

<sup>30</sup> Translator's note: This narration from 'Ā'isha (raḍiya Allāhu 'anhā) is not about Tarāwīḥ but specifically on the rak'āts of Tahajjud. This has been clarified by the Ḥanafī scholar known as **Mullā 'Alī al-Qārī** (d. 1014 AH) in his Sharḥ Mushkilāt al-Muwaṭṭa' (Narrated by Imām Muḥammad ibn al-Ḥasan al-Shaybānī), Verification by Aḥmad Fawwāz al-Ḥumayyir, Ministry of Endowments and Islamic Affairs, Department of Islamic Affairs With the support of the General Administration of Endowments State of Qatar, 1st edition, 2021, 1/360-361, as follows:

وَلَا يَبْعُدُ أَنَّهُ حَصَلَ الْعِلْمُ لِابْنِ عَبَّاسٍ مِنْ غَيْرِ طَرِيقٍ عَائِشَةَ مِنْ سَائِرِ أَهْلِهِاتِ

الْمُؤْمِنِينَ، وَعَلَى كُلِّ تَقْدِيرٍ فَالْعَمَلُ بِالْحَدِيثِ الضَّعِيفِ جَائِزٌ عِنْدَ الْكُلِّ فِي فَضَائِلِ الْأَعْمَالِ، وَاللَّهُ أَعْلَمُ بِالْأَخْوَالِ، وَيَكْفِينَا مَا رَوَاهُ الْبَيْهَقِيُّ فِي «الْمَعْرِفَةِ» بِإِسْنَادٍ صَحِيحٍ، عَنْ السَّائِبِ بْنِ يَزِيدَ، قَالَ: كُنَّا نَقُومُ زَمَنَ عُمَرَ بْنِ الْخَطَّابِ بِعِشْرِينَ رَكْعَةً وَالْوُتْرَ (١)، فَهَذَا كَالْإِجْمَاعِ مِنْ غَيْرِ نَكِيرٍ مُنْكَرٍ فِي هَذَا الْاجْتِمَاعِ، لَا سِيَّمَا وَقَدْ وَرَدَ: «عَلَيْكُمْ بِسُنَّتِي وَسُنَّةِ الْخُلَفَاءِ الرَّاشِدِينَ مِنْ بَعْدِي» (٢)

ثُمَّ الظَّاهِرُ مِنْ كَلَامِ ابْنِ عَبَّاسٍ: أَنَّهُ عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ كَانَ يُصَلِّي عِشْرِينَ رَكْعَةً فِي لَيْلِي رَمَضَانَ مِنْ أَوَّلِهَا، وَكَلَامُ عَائِشَةَ يُشِيرُ إِلَى صَلَاتِهِ التَّهَجُّدِ كَمَا بَيَّنَّتْهُ بِقَوْلِهَا: (يُصَلِّي أَرْبَعًا) ظَاهِرُهُ أَنَّهُ بِسَلَامٍ وَاحِدٍ، فَلَا تَسْأَلُ عَنْ حُسْنَيْنٍ وَطُوهَيْنٍ؛ أَيْ: لِأَنَّهُمَا لَا يُمَكِّنُ وَصْفُهُمَا، ثُمَّ يُصَلِّي أَرْبَعًا، فَلَا تَسْأَلُ عَنْ حُسْنَيْنٍ؛ أَيْ: فِي الْكَيْفِيَّةِ، (وَطُوهَيْنٍ)؛ أَيْ: فِي الْكَمِّيَّةِ، ثُمَّ يُصَلِّي ثَلَاثًا؛ أَيْ: ثَلَاثَ رَكْعَاتِ الْوُتْرِ مِنْ غَيْرِ فَضْلٍ كَمَا هُوَ الظَّاهِرُ، قَالَتْ: فَقُلْتُ: يَا رَسُولَ اللَّهِ، أَتَنَامُ قَبْلَ أَنْ تُوتِرَ؟ أَيْ: مَعَ أَنَّهُ وَاجِبٌ، وَيُخَافُ فَوْنُهُ بِالتَّوْمِ، ((فَقَالَ: يَا عَائِشَةُ، عَيْنَايَ تَنَامَانِ، وَلَا يَنَامُ قَلْبِي) قَالَ التَّوَوُّيُّ: هَذَا مِنْ خَصَائِصِ الْأَنْبِيَاءِ عَلَيْهِمُ السَّلَامُ، انْتَهَى (٣)

وَأَمَّا الْحُكْمُ فِي تَأْخِيرِ الْوُتْرِ لِعَظَمِهِ: فَيُسْتَحَبُّ لِمَنْ يَتَّقُ بِالْإِتْيَانِ؛ لِقَوْلِهِ عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ: «اجْعَلُوا آخِرَ صَلَاتِكُمْ بِاللَّيْلِ وَتَرًا» (٤).

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حجة من قال: (إنَّ صلاةَ التراويحِ عشرون ركعة)

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- رَوَاهُ الْبَيْهَقِيُّ فِي «مَعْرِفَةِ السُّنَنِ وَالْأَثَارِ» (٢/ ٣٠٥) (١)  
رَوَاهُ ابْنُ حِبَّانَ فِي صَحِيحِهِ (٥)، وَابْنُ مَاجَهَ (٤٢)، مِنْ حَدِيثِ الْعُرَيْضِ بْنِ سَارِيَةَ رَضِيَ اللَّهُ تَعَالَى عَنْهُ (٢)  
اَنْظُرْ: «شَرْحُ مُسْلِمٍ لِلنَّوَوِيِّ» (٦/٢١) (٣)  
(٤) رَوَاهُ الْبُخَارِيُّ (٩٥٣)، وَمُسْلِمٌ (٧٥١/١٥١)، مِنْ حَدِيثِ عَبْدِ اللَّهِ بْنِ عُمَرَ رَضِيَ اللَّهُ تَعَالَى عَنْهُمَا

Meaning: And it is not far-fetched that Ibn 'Abbas acquired knowledge through channels other than 'A'isha, from the rest of the Mothers of the Believers. In any case, acting upon a weak hadith is permissible according to all scholars regarding the virtues of deeds. Allah knows best about all circumstances. What al-Bayhaqī narrated in "al-Ma'rifa" with an authentic chain [Sahih] from al-Sā'ib ibn Yazīd, who said: **"During the time of 'Umar ibn al-Khaṭṭāb, we would perform twenty rak'ahs and the witr"** (1) is sufficient for us. **This is like a consensus [Ijma']** without objection from anyone in this gathering, especially since it has been reported: *"You must follow my Sunnah and the Sunnah of the rightly-guided caliphs after me"* (2).

Then, what is apparent from Ibn 'Abbas's statement is that the Prophet, peace and blessings be upon him, would pray twenty rak'ahs during the nights of Ramadan from its beginning. **'A'isha's statement points to his tahajjud prayer**, as she clarified by saying: ("He would pray four rak'ahs") – apparently with one salām – ("and do not ask about their beauty and length"); meaning: because they cannot be described. "Then he would pray four more, and do not ask about their beauty"; meaning: in their quality, ("and their length"); meaning: in their quantity. "Then he would pray three"; meaning: three rak'ahs of witr without separation, as is apparent. She said: "I said: 'O Messenger of Allah, do you sleep before performing the witr?'"; meaning: despite it being obligatory and there being a fear of missing it due to sleep. ("He said: 'O 'A'isha, my eyes sleep, but my heart does not sleep.'") Al-Nawawī said: "This is among the special characteristics of the Prophets; peace be upon them." End quote (3).

As for the ruling on delaying the witr for others: it is recommended for those who trust they will wake up, due to his statement, peace and blessings be upon him: "Make the last of your night prayers witr" (4).

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- (1) Narrated by al-Bayhaqī in "Ma'rifat al-Sunan wa al-Āthār" (2/305).  
(2) Narrated by Ibn Ḥibbān in his Sahih (5), and Ibn Mājah (42), from the hadith of al-'Irbād ibn Sāriyah, may Allah the Exalted be pleased with him.  
(3) See: "Sharḥ Muslim" by al-Nawawī (21/6).  
(4) Narrated by al-Bukhārī (953), and Muslim (151/751), from the hadith of 'Abdullah ibn 'Umar, may Allah the Exalted be pleased with both of them.

## **The Proof of Those Who Say: "The Tarāwīḥ Prayer is Twenty Rak'ahs"**

إن أدلة جمهور العلماء والأئمة الحنفية والشافعية والمالكية والحنبلية, على أن التراويح عشرون ركعة هي كثيرة : نذكر جملة منها :

The evidences of the majority of scholars and the Imams of the Ḥanafī, Shāfi'ī, Mālikī, and Ḥanbalī schools, that Tarāwīḥ is twenty rak'ahs, are numerous. We mention some of them:

روى البيهقي في (معرفة السنن والآثار) عن السائب بن يزيد قال : ( كنا نقوم في زمن عمر بن الخطاب رضي -1  
الله عنه بعشرين ركعة والوتر). قال النووي في (الخلاصة) : إسناده صحيح كما نقله القارئ في (المراقبة) وابن الهمام  
في (فتح القدير).

1- Al-Bayhaqī narrated in (Ma'rifat al-Sunan wa al-Āthār<sup>31</sup>) from al-Sā'ib ibn Yazīd who said: "We used to stand [in prayer] during the time of 'Umar ibn al-Khaṭṭāb, may Allah be pleased with him, with twenty rak'ahs and the Witr." Al-Nawawī said in (Al-Khulāṣa<sup>32</sup>): "Its chain is authentic [ṣaḥīḥ]," as quoted by Al-Qārī in (Al-Mirqāt) and Ibn al-Humām in (Fath al-Qadīr).

2- روى الإمام مالك في (الموطأ) عن يزيد بن رومان أنه قال : ( كان الناس يقومون في زمان عمر بن الخطاب -2  
رضي الله عنه بثلاث وعشرين ركعة)-أي : مع الوتر- وإسناده قوي كما نبه على قوته في (بذل المجهود).

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<sup>31</sup> 4/42, no. 5409

<sup>32</sup> With a slightly different wording as follows: 1961 - And from al-Sā'ib ibn Yazīd the Companion [Sahābi], may Allah be pleased with him, who said: "During the time of 'Umar ibn al-Khaṭṭāb, may Allah be pleased with him, they would perform twenty rak'ahs in the month of Ramadan, and they would recite hundreds of verses, and they would lean on their staffs during the time of 'Uthmān due to the length of standing." Narrated by al-Bayhaqī with an authentic chain [Sahih].



2- Imam Mālik narrated in (Al-Muwaṭṭa') from Yazīd ibn Rūmān that he said: "The people used to stand [in prayer] during the time of 'Umar ibn al-Khaṭṭāb, may Allah be pleased with him, with twenty-three rak'ahs"—that is, including the Witr—and its chain is strong, as noted in (Badhl al-Majhūd<sup>3334</sup>).

روى ابن أبي شيبة عن يحيى بن سعيد (أنَّ عمر بن الخطاب رضي الله عنه أَمَرَ رجلاً يصلي بهم عشرين ركعة) -3  
إسناده قوي.

3- Ibn Abī Shayba<sup>35</sup> narrated from Yaḥyā ibn Sa'īd that "'Umar ibn al-Khaṭṭāb, may Allah be pleased with him, ordered a man to lead them in twenty rak'ahs." Its chain is strong.

روى ابن أبي شيبة في مصنفه عن عبد العزيز بن رفيع قال : ( كان أبي بن كعب رضي الله عنه يُصلي بالناس -4  
في رمضان بالمدينة عشرين ركعة، يوتر بثلاث) إسناده قوي كما في (بذل المجهود).

4- Ibn Abī Shayba narrated in his Muṣannaf<sup>36</sup> from 'Abd al-'Azīz ibn Rufay' who said: "Ubayy ibn Ka'b, may Allah be pleased with him, used to lead the people in Ramadan in Madina with twenty rak'ahs, and would perform Witr with three [rak'ahs]." Its chain is strong, as in (Badhl al-Majhūd<sup>37</sup>).

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<sup>33</sup> Badhl al-Majhūd fī Ḥall Sunan Abī Dāwūd" (The Exertion of Effort in Resolving the Sunan of Abu Dawud), which is a comprehensive commentary on the hadith collection compiled by Imam Abu Dawud by Shaykh Khalil Ahmad al-Saharanpuri (1269-1346 AH/approximately 1853-1927 CE), from India. His commentary was further enhanced with annotations by Shaykh Muhammad Zakariyya al-Kandehlawi al-Madani (died 1402 AH/1982 CE).

<sup>34</sup> See 6/19 of the edition annotated by Taqi al-Din al-Nadwi.

<sup>35</sup> Musannaf ibn Abi Shayba (edited by Muhammad Awwama, 5/223, no. 7764).

<sup>36</sup> Musannaf ibn Abi Shayba (5/224, no, 7766).

<sup>37</sup> 6/20

روى ابن أبي شيبة, هن عطاء قال: (أدركت الناس وهم يصلون ثلاثاً وعشرين ركعةً بالوتر) إسناده حسن كما —5  
في (بذل المجهود)

5- Ibn Abī Shayba<sup>38</sup> narrated from ‘Aṭā’ who said: "I found the people praying twenty-three rak‘ahs including the Witr." Its chain is good [ḥasan], as in (Badhl al-Majhūd<sup>39</sup>).

روى البيهقي عن أبي الخُصيب قال : ( كان يُؤمنا سويد بن غفلة في رمضان, فيصلي خمس ترويعات, عشرين —6  
ركعة) وإسناده حسن كما في (بذل المجهود)

6 - Al-Bayhaqi<sup>40</sup> narrated from Abū al-Khaṣīb who said: "Suwayd ibn Ghaflah used to lead us in prayer during Ramadan, and he would pray five tarwīḥāt<sup>41</sup>, twenty rak'ahs" and its chain is good [ḥasan] as mentioned in (Badhl al-Majhūd<sup>42</sup>).

روى ابن أبي شيبة عن نافع قال : ( كان ابن أبي مليكة يصلي بنا في شهر رمضان عشرين ركعة) إسناده —7  
صحيح.

7- Ibn Abī Shayba<sup>43</sup> narrated from Nāfi‘ who said: "Ibn Abī Mulaykah used to lead us in the month of Ramadan in twenty rak‘ahs." Its chain is authentic [ṣaḥīḥ].

روى ابن أبي شيبة عن سعد بن عبيد : ( أن علي بن ربيعة كان يصلي بهم في رمضان خمس ترويعات —8  
(أي: عشرين ركعة—ويوتر بثلاث) إسناده صحيح, كما نبه على ذلك كله في بذل المجهود شرح سنن أب داود

<sup>38</sup> Musannaf ibn Abi Shayba (5/224, no. 7770).

<sup>39</sup> 6/20

<sup>40</sup> In al-Sunan al-Kubrā, 2.699, no. 4619

<sup>41</sup> A tarwīḥ is the rest period after every 4 rak‘ats.

<sup>42</sup> 6/20

<sup>43</sup> Musannaf ibn Abi Shayba (5/223, no. 7765).

8- Ibn Abī Shayba<sup>44</sup> narrated from Sa‘d ibn ‘Ubayd: "that ‘Alī ibn Rabī‘ah used to lead them in Ramadan with five tarwīḥahs—that is, twenty rak‘ahs—and would perform Witr with three [rak‘ahs]." Its chain is authentic [ṣaḥīḥ], as noted in (Badhl al-Majhūd Sharḥ Sunan Abī Dāwūd).

روى محمد بن نصر في باب عدد الركعات التي يقوم بها الإمام للناس في رمضان, عن زيد بن وهب قال : 9-  
كان عبد الله بن مسعود رضي الله عنه يصلي بنا في شهر رمضان فينصرف وعليه ليل , قال الأعمش : كان ابن  
مسعود رضي الله عنه يصلي عشرين ركعة , ويوتر بثلاث

9- Muḥammad ibn Naṣr<sup>45</sup> narrated in the chapter on the number of rak‘ahs the Imam leads the people in during Ramadan, from Zayd ibn Wahb who said: "‘Abdullāh ibn Mas‘ūd, may Allah be pleased with him, used to lead us in prayer during the month of Ramadan and would depart while it was still night." Al-A‘mash said: "Ibn Mas‘ūd, may Allah be pleased with him, used to pray twenty rak‘ahs, and would perform Witr with three [rak‘ahs]."

وروى محمد بن نصر أيضاً في الباب المتقدم, عن عبد الله بن قيس , عن شتير —وكان من أصحاب عبد الله — 10-  
ابن مسعود رضي الله عنهم المعدودين—أنه كان يصلي بهم في رمضان عشرين ركعة ويوتر بثلاث

10- Muḥammad ibn Naṣr also narrated in the aforementioned chapter, from ‘Abdullāh ibn Qays, from Shuṭayr—who was among the notable companions of ‘Abdullāh ibn Mas‘ūd, may Allah be pleased with them—that he used to lead them in Ramadan with twenty rak‘ahs and would perform Witr with three [rak‘ahs].

<sup>44</sup> Musannaf ibn Abi Shayba (5/224, no, 7772).

<sup>45</sup> See p. 221 of Mukhtaṣar Qiyām al-Layl by Muḥammad ibn Naṣr al-Marwazī (202 - 294 AH). And the book was abridged by: Abū al-'Abbās Aḥmad al-Maqrīzī (845 AH).

فهذه الأحاديث والآثار باجتماع بعضها إلى بعض وتقوية بعضها لبعض , تثبت بها حجة صحيحة وأدلة صريحة أن صلاة التراويح هي عشرون ركعة وذلك من وجوه متعددة

These hadiths and reports, by coming together and strengthening one another, establish a valid proof and clear evidence that the Tarāwīḥ prayer is twenty rak'ahs, and this is from multiple aspects:

هذه الآثار بجميعها تدل على أن عدد العشرين له أصل في عمل الجماهير من الصحابة والتابعين الذين تقدم ذكرهم , وأن صلاة التراويح عشرون ركعة ليس قولاً ضعيفاً , بل جرى عليه جماهير الصحابة و التابعين , كما دلت عليه الآثار السابقة

1- These reports in their entirety indicate that the number twenty has a foundation in the practice of the masses of Companions and Successors who have been mentioned previously, and that the Tarāwīḥ prayer being twenty rak'ahs is not a weak opinion but rather was practiced by the majority of the Companions and Successors, as indicated by the previous reports.

إن هؤلاء الأئمة من الصحابة والتابعين الذين تقدم ذكرهم ليسوا بمتدعين ولكنهم متبعون سنن النبي صلى الله عليه وسلم فمن المحال ديناً وشرعاً أن يصلوا في رمضان بعشرين ركعة ويؤمنوا بالناس وتتبعهم الجماهير من الناس يقتدون بهم , من المحال أن يكون ذلك من تلقاء أنفسهم دون أن يكون لهم دليل ثابت عنه صلى الله عليه وسلم بعدد العشرين

2- These Imams from among the Companions and Successors who have been mentioned previously are not innovators, but rather followers of the Sunna of the Prophet, peace be upon him. It is impossible religiously and legally that they would pray in Ramadan with twenty rak'ahs and lead the people, and that the masses of people would follow them and emulate them. It is impossible that this would be from their own accord without having established evidence from him, peace be upon him, regarding the number twenty.

أَتَظُنُّ أَنَّ عُمَرَ بْنَ الْخَطَّابِ وَابْنَ مَسْعُودٍ وَأَبِي بَكْرٍ رَضِيَ اللَّهُ عَنْهُ وَمَنْ بَعْدَهُمْ مِنَ التَّابِعِينَ الَّذِينَ تَقْدُمُ—3 ذَكَرَهُمْ، أَتَظُنُّ أَنَّهُمْ تَرَكُوا الْعَمَلَ بِالْحَدِيثِ الَّذِي يَدُلُّ عَلَى أَنَّ صَلَاةَ التَّرَاوِيحِ ثَمَانِيَةٌ وَصَلُّوْهَا عَشْرِينَ رَكْعَةً مِنْ غَيْرِ دَلِيلٍ ثَابِتٍ عَنْهُ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ. كَلَّا وَحَاشَاهُمْ مِنْ ذَلِكَ.

بل لا بد وأن لهم من سنة النبي صلى الله عليه وآله وسلم ما يثبت هذا العدد العشرين ولو لم تصل إلينا روايته بالاتصال والإسناد الصحيح.

3- Do you think that ‘Umar ibn al-Khaṭṭāb and Ibn Mas‘ūd and Ubayy ibn Ka‘b, may Allah be pleased with him, and those after them from among the Successors who have been mentioned previously—do you think they abandoned acting upon the hadith that indicates the Tarāwīḥ prayer is eight [rak‘ahs] and instead prayed twenty rak‘ahs without established evidence from him, peace be upon him? Never, and far be it from them!

Rather, they must have had from the Sunna of the Prophet, peace be upon him and his family, what established this number of twenty, even if its narration did not reach us with a connected and authentic chain.

يُؤَيِّدُ مَا ذَكَرْنَاهُ، مَا رَوَى الطَّبْرَانِيُّ وَابْنُ أَبِي شَيْبَةَ وَالبَيْهَقِيُّ مِنْ حَدِيثِ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا، أَنَّهُ صَلَّى اللَّهُ —4 عَلَيْهِ وَآلُهُ وَسَلَّمَ كَانَ يَصَلِّي فِي رَمَضَانَ عَشْرِينَ رَكْعَةً سِوَى الْوَتْرِ وَإِسْنَادُهُ ضَعِيفٌ وَلَكِنْ الْآثَارُ الْمُتَقَدِّمَةُ تُؤَيِّدُهُ وَتَنْهَضُ بِهِ.

4- What supports what we have mentioned is what al-Ṭabarānī, Ibn Abī Shayba, and al-Bayhaqī narrated from the hadith of Ibn ‘Abbās,<sup>46</sup> may

<sup>46</sup> See my work on this narration and the supporting narration from Jābir ibn ‘Abdillāh (ra\_ here - <https://www.darultahqiq.com/perfecting-the-proofs-that-the-prophet-%d8%b5%d9%84%db%8c-%d8%a7%d9%84%d9%84%db%81-%d8%b9%d9%84%db%8c%db%81-%d9%88%d8%b3%d9%84%d9%85-performed-20-rakats-of-tarawih-prayer/>

The work known as al-Mashyakha al-Baghdādiyya was a collection of the Hadīths received by al-Hāfiz Abū Tāhir al-Silafī (d. 576 AH) from his teachers (Mashayikh) in Baghdād, Iraq. In this work he mentioned the following narration: The most sublime

Allah be pleased with both of them, that he, peace be upon him and his family, used to pray twenty rak'ahs in Ramadan besides the Witr. Its chain is weak, but the previous reports support it and strengthen it.

إن تمسك سيدنا عمر بن الخطاب رضي الله عنه بالسنة ومخالفته للبدعة وهو أمر معروف به , مشهور عنه -5-  
فقد صح عنه أنه لما قبل الحجر الأسود قال : (قد علمت أنك لا تضر و لا تنفع أما والله لولا أني رأيت رسول  
الله صلى الله عليه وسلم يقبلك ما قبلتك ). فلولوا أنه ثبت لديه عدد العشرين عن رسول الله صلى الله عليه  
وسلم لما كان أقدم على ذلك ولما حمل الناس عليه

5- Indeed, our master 'Umar ibn al-Khaṭṭāb's, may Allah be pleased with him, adherence to the Sunna and opposition to innovation is a matter well-known about him and famous from him. It has been authentically reported from him that when he kissed the Black Stone, he said: "I know that you neither harm nor benefit. By Allah, had I not seen the Messenger of Allah, peace be upon him, kiss you, I would not have kissed you."<sup>47</sup> Had the number twenty not been established for

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Shaykh Abū Muhammad al-Hasan Ibn Abdul Malik Ibn Muhammad Ibn Yusuf, the just one (al-Adl) informed us, by my reading upon him with a large section from the compilations of al-Khallal in the month of Rajab in the year 494 (AH), from Kitab al-Tahāra (The Book of Purification). The most sublime Shaykh Abū Muhammad al-Hasan Ibn Muhammad Ibn al-Hasan al-Khallal, the Hāfīz, transmitted to us, Abūl Fadl Ubaydullah Ibn Abdur Rahman al-Zuhri transmitted to us from Muhammad Ibn Hārūn who transmitted to us from Ibn Humayd al-Rāzi who transmitted to us from Ibrāhīm Ibn al-Mukhtār, from Abdur Rahman Ibn Atā, from Ibn Atik, from Jābir (Ibn Abdullah): ***'That the Prophet ﷺ emerged at night in Ramadan and prayed with the people 24 rak'ats.'*** Ibn Haywayh transmitted to us from Ibn al-Mujallad, by increasing (the above wording to): "And three rak'ats of Witr (prayer)." The figure of 24 rak'ats refers to four rak'ats of Isha prayer followed by twenty rak'ats of Tarāwīh, which was all prayed in congregation on those few nights that the Prophet ﷺ actually lead Tarāwīh in congregation.

<sup>47</sup> The wording being referred to can be seen in Ṣaḥīḥ Muslim (2/925 - <https://app.turath.io/book/1727?page=2995>)

him from the Messenger of Allah, peace be upon him, he would not have undertaken it nor directed people to it.

إن سكوت الصحابة رضي الله عنهم وإقرارهم لجمال عمر رضي الله عنه الناس على صلاة التراويح عشرين -6 ركعة : دليل على ثبوت هذا الأمر عن رسول الله صلى الله عليه وسلم , سيما والسيدة الصديقة بنت الصديق رضي الله عنها فإن سكوتها وعدم اعتراضها دليل الموافقة على حقيقة فعل عمر رضي الله عنه, إذ لو كان فعل عمر رضي الله عنه غير موافق لسنة النبي صلى الله عليه وسلم لاعترضته الصديقة رضي الله عنها, فإنه ليس جباراً . يخشى من نقده واعتراضه- كما يدل على موقفه مع المرأة

6- Indeed, the silence of the Companions, may Allah be pleased with them, and their approval of 'Umar's, may Allah be pleased with him, gathering of people for the Tarāwīḥ prayer with twenty rak'ahs is evidence of the establishment of this matter from the Messenger of Allah, peace be upon him, especially [the silence of] the lady al-Ṣiddīqa<sup>48</sup>, daughter of al-Ṣiddīq, may Allah be pleased with her. Her silence and lack of objection is evidence of agreement with the reality of 'Umar's action, may Allah be pleased with him, for if 'Umar's action, may Allah be pleased with him, had not been in accordance with the Sunna of the Prophet, peace be upon him, al-Ṣiddīqa, may Allah be pleased with her, would have objected to him, as he was not a tyrant to be feared for criticizing and objecting to him—as indicated by his stance with the woman.

فقد روى الحافظ أبو يعلى بإسناده عن مروان قال : ركب عمر بن الخطاب رضي الله عنه منبر رسول الله صلى الله عليه وسلم ثم قال : (أيها الناس ما إكثركم في صدّاق النساء وقد كان رسول الله صلى الله عليه وسلم وأصحابه يجعلون الصدّقات-أي : المهور- فيما بينهم أربعمئة درهم فما دون ذلك ولو كان الإكثار في ذلك تقوى عند الله أو كرامة لم تسبقوهم إليه فلا أعرفن ما زاد رجل في صدّاق امرأة على أربعمئة درهم) ثم نزل فاعترضته امرأة من قریش فقالت : يا أمير المؤمنين نهيت الناس أن يزيدوا في مهر النساء على أربعمئة درهم؟ فقال : نعم , فقالت : أما سمعت ما أنزل الله في القرآن؟ فقال وأيُّ ذلك . فقالت : أما سمعت الله تعالى يقول : {وَأْتَيْتُمُ إِحْدَاهُنَّ قَنْطَارًا فَلَا تَأْخُذُوا مِنْهُ شَيْئًا}

<sup>48</sup> Meaning 'Ā'isha bint Abī Bakr al-Ṣiddīq.

Al-Ḥāfiẓ Abū Ya‘lā narrated with his chain from Marwān who said: ‘Umar ibn al-Khaṭṭāb, may Allah be pleased with him, mounted the pulpit of the Messenger of Allah, peace be upon him, and then said: "O people, why do you exaggerate in the dower [ṣadāq] of women when the Messenger of Allah, peace be upon him, and his Companions would set the dowers—that is, the bridal gifts—among themselves at four hundred dirhams or less? If exaggeration in that were piety with Allah or a mark of honour, you would not have preceded them to it. So let me not know of any man increasing the dower of a woman above four hundred dirhams." Then he descended, and a woman from Quraysh intercepted him and said: "O Commander of the Believers, have you prohibited people from increasing the dower of women above four hundred dirhams?" He said: "Yes." She said: "Have you not heard what Allah has revealed in the Qur'an?" He said: "And which is that?" She said: "Have you not heard Allah, the Exalted, say: 'And [even] if you have given one of them a heap of gold [qinṭār], do not take [back] from it anything'?"

فقال عمر: اللهم اغفر. كل الناس أفقه منك يا عمر. وفي رواية: امرأة أصابت ورجل أخطأ

ثم رجع فركب المنبر فقال: أيها الناس إني كنت نهيكم أن تزيدوا النساء في صدقاتهن على أربعمئة درهم، فمن شاء أن يعطي من ماله ما أحب فليفعل. إسناده جيد قوي

‘Umar said: "O Allah, forgive me. Everyone has more understanding than you, O ‘Umar." And in another narration: "A woman was correct and a man was wrong."

Then he returned and mounted the pulpit and said: "O people, I had prohibited you from increasing women's dowers above four hundred



dirhams, but whoever wishes to give from his wealth what he loves, let him do so." *Its chain is good and strong*.<sup>49</sup>

إن أمر عمر رضي الله عنه للناس أن يصلوا التراويح عشرين ركعة وهو قول لا مجال للرأي والاجتهاد فيه فلا بد وأن دليلاً من المرفوع إلى النبي صلى الله عليه وآله وسلم كما جاء في (الاختيار) عن أبي يوسف قال : سألت أبا حنيفة عن التراويح وما فعله عمر فقال التراويح سنة مؤكدة

فقال : التراويح سنة مؤكدة ولم يتخرصه عمر رضي الله عنه من تلقاء نفسه ولم يكن فيها مبتدعاً ولم يأمر به إلا . عن أصل لديه وعهد من رسول الله صلى الله عليه وسلم

7- Indeed, ‘Umar's command, may Allah be pleased with him, for the people to pray Tarāwīḥ with twenty rak‘ahs is a statement in which there is no room for personal opinion or independent reasoning [ijtihād]. There must have been evidence from what is attributed to the Prophet, peace be upon him and his family, as mentioned in (Al-Ikhtiyār<sup>50</sup>) from Abū Yūsuf who said: I asked Abū Ḥanīfah about Tarāwīḥ and what ‘Umar did.

He said: "Tarāwīḥ is an emphasised Sunna (Sunna mu‘akkada), and ‘Umar, may Allah be pleased with him, did not fabricate it from himself, nor was he an innovator in it, and he only commanded it based on a foundation he had and a covenant from the Messenger of Allah, peace be upon him."

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<sup>49</sup> Jamāl al-Dīn al-Zayla‘ī (d. 762 AH) said that its chain is strong (qawī) in his Takhrīj al-Aḥādīth wa-al-Āthār al-Wāqī‘ah fī Tafsīr al-Kashshāf li-al-Zamakhsharī (1/297). Ibn Kathīr (d. 774 AH) said in his Tafsīr (2/244) after mentioning the narration: "Its chain [of narration] is good [jayyid] and strong [qawī]."

<sup>50</sup> Al-Ikhtiyār li-Ta‘līl al-Mukhtār by ‘Abd Allāh ibn Maḥmūd ibn Mawdūd al-Mawṣilī al-Ḥanafī (d. 683 AH).

إذا صلينا صلاة التراويح عشرين ركعة لا نكون خالفنا فعل النبي صلى الله عليه وسلم وسنته بل نكون حققنا -8- العمل صلى الله عليه وسلم و طبقناها على الوجه الذي فهمه الصحابة من سنة التراويح فإن عمر بن الخطاب وابن مسعود وأبي ابن كعب رضي الله عنهم قد صلوا عشرين ركعة وهم متبعون لسنته صلى الله عليه وآله وسلم. الثابتة عندهم، فإذا صليناها نحن كذلك فقد عملنا بالسنة وفقاً لما ثبت عندهم من عدد العشرين.

8- When we pray the Tarāwīḥ prayer with twenty rak'ahs, we are not contradicting the action of the Prophet, peace be upon him, and his Sunna. Rather, we are fulfilling the practice, peace be upon him, and implementing it in the manner understood by the Companions from the Sunna of Tarāwīḥ. For 'Umar ibn al-Khaṭṭāb, Ibn Mas'ūd, and Ubayy ibn Ka'b, may Allah be pleased with them, prayed it as twenty rak'ahs, and they were followers of his Sunna, peace be upon him and his family, as established with them. So when we pray it likewise, we have acted according to the Sunna in accordance with what was established with them regarding the number twenty.

9- إذا صلينا صلاة التراويح عشرين ركعة نكون قد حققنا العمل بسنة التراويح على الوجه الذي أمرنا به رسول الله صلى الله عليه وسلم حيث قال : (اقتدوا بالذين من بعدي: أبي بكر وعمر) رواه الترمذي وقوله صلى الله عليه وسلم : (فإنه من يعيش منكم من بعدي فسيرى اختلافاً كثيراً فعليكم بسنتي وسنة الخلفاء الراشدين المهديين عضوا عليها بالنواجذ وإياكم ومحدثات الأمور فإن كل بدعة ضلالة).

9- When we pray the Tarāwīḥ prayer with twenty rak'ahs, we have fulfilled the practice of the Sunna of Tarāwīḥ in the manner that the Messenger of Allah, peace be upon him, commanded us, where he said: "Follow the two after me: Abū Bakr and 'Umar." Narrated by al-Tirmidhī.<sup>51</sup>

And his saying, peace be upon him: "Whoever among you lives after me will see much disagreement, so adhere to my Sunna and the Sunna of the rightly-guided caliphs. Hold to it firmly with your molars and

<sup>51</sup> 6/43.

beware of newly invented matters, for every innovation [bid'ah] is misguidance."<sup>52</sup>

وبهذا يعلم أن أبا بكر وعمر وعثمان وعلياً رضي الله عنه ليسوا بمبتدعة بل هم أئمة مُتَّبَعَةٌ ونحن إذا صليناها  
عشرين ركعة نكون وافقنا اتباع الحق الثابت عنه صلى الله عليه وآله وسلم على الوجه الذي فهمه عمر رضي الله  
عنه وثبت لديه وحمل عليه الناس.

And by this it is known that Abū Bakr, ‘Umar, ‘Uthmān, and ‘Alī, may Allah be pleased with him, are not innovators, but rather they are Imams to be followed. And when we pray it as twenty rak‘ahs, we have agreed with following the truth established from him, peace be upon him and his family, in the manner that ‘Umar, may Allah be pleased with him, understood it and which was established with him and which he directed the people to.

فقد روى الترمذي وصححه عن ابن عمر رضي الله عنهما قال : قال رسول الله صلى الله عليه وسلم: (إنَّ الله  
جعل الحق على لسان عمر وقلبه).

وقال ابن عمر رضي الله عنهما : ما نزل بالناس أمر قط فقالوا فيه وقال فيه عمر إلا نزل القرآن فيه على نحو ما  
قال عمر رضي الله عنه

فيقال لمن أنكر عدد العشرين وزعم أن الحق خلاف ما أمر به عمر رضي الله عنه: بل الحق هو عدد العشرين كما  
أمر عمر رضي الله عنه بذلك وأقره الصحابة لأن الله تعالى جعل الحق على لسانه وقلبه بشهادة النبي صلى الله  
عليه وسلم.

Al-Tirmidhī narrated and authenticated from Ibn ‘Umar, may Allah be pleased with both of them, who said: The Messenger of Allah, peace be upon him, said: "Indeed, Allah has placed the truth upon the tongue of ‘Umar and in his heart."

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<sup>52</sup> Jāmi‘ al-Tirmidhī (4/341, no. 2676). See the earlier footnote (no. 23) with more references.

And Ibn ‘Umar, may Allah be pleased with both of them, said: "Whenever a matter came to people, and they said about it and ‘Umar said about it, the Qur'an was revealed about it in accordance with what ‘Umar, may Allah be pleased with him, said."<sup>53</sup>

So it is said to those who deny the number twenty and claim that the truth is contrary to what ‘Umar, may Allah be pleased with him, commanded: Rather, the truth is the number twenty, as ‘Umar, may Allah be pleased with him, commanded, and the Companions approved it, because Allah the Exalted placed the truth upon his tongue and in his heart, as testified by the Prophet, peace be upon him.

ولا يعارض في هذا ما جاء في (الموطأ) من أن عمر بن الخطاب رضي الله عنه كان قد أمر أن يُصَلَّى -10- التراويح مع الوتر إحدى عشر ركعة فإن هذا محمول على أنه كان أمر بذلك في مبدأ الأمر كما ثبت في حديث السيدة عائشة رضي الله عنها الذي تقدم ثم بعد ذلك أمر أن يصلوا التراويح عشرين ركعة لما ثبت عنده وعند غيره من أنه صلى الله عليه وسلم صلاها عشرين بدليل استقرار أمرهم عليه.

10- And this is not contradicted by what is mentioned in (Al-Muwaṭṭa’)<sup>54</sup> that ‘Umar ibn al-Khaṭṭāb, may Allah be pleased with him, had ordered that Tarāwīḥ be prayed with the Witr as eleven rak‘ahs, for this is interpreted to mean that he had ordered that at the beginning, as established in the hadith of Lady ‘Ā’isha, may Allah be pleased with her, which has preceded. Then after that, he ordered that they pray Tarāwīḥ as twenty rak‘ahs, due to what was established with

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<sup>53</sup> Jāmi‘ al-Tirmidhī (6/58, no. 3682).

<sup>54</sup> The narration being referred to from the Muwaṭṭa’ Mālik mentioning 8 rak‘ahs is an error of the subnarrator Muḥammad ibn Yūsuf. One may listen to the following lecture for an explanation on this -

<https://www.youtube.com/watch?v=aZapWWLpE9Y&t=4415s>

Lecture notes (see p. 28 onwards):

[https://ia600904.us.archive.org/28/items/THERAKATSOFTARAWIHAsSubahAcademy2019/THE%20RAKATS%20OF%20TARAWIH\\_as%20Subah%20academy\\_2019.pdf](https://ia600904.us.archive.org/28/items/THERAKATSOFTARAWIHAsSubahAcademy2019/THE%20RAKATS%20OF%20TARAWIH_as%20Subah%20academy_2019.pdf)

him and with others that he, peace be upon him, prayed it as twenty, as evidenced by the settlement of their matter upon it.

يدل على ذلك أن الإمام مالكا رضي الله عنه الذي روى عدد الثمانية وعدد العشرين لم يأخذ برواية 11- الثمانية بل أخذ برواية عدد العشرين كما جاء في مختصر خليل قال : ثم جعلت ستاً وثلاثين

قال الشارح: وهو اختيار مالك في (المدونة) قائلًا : هو الذي لم يزل عليه عمل الناس أي : في المدينة المنورة

11- This is indicated by the fact that Imam Mālik, may Allah be pleased with him, who narrated the number eight and the number twenty, did not adopt the narration of eight, but rather adopted the narration of the number twenty, as mentioned in Mukhtaṣar Khalīl<sup>55</sup> who said: "Then it was made thirty-six."

The commentator said: "And it is the choice of Mālik in (Al-Mudawwana)<sup>56</sup>, saying: 'It is that which the practice of the people has continuously been upon'—that is, in Madina."

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<sup>55</sup> P. 39

<sup>56</sup> In al-Mudawwana al-Kubrā (1/287) of al-Saḥnūn (d. 240 AH) it mentioned it as follows:

قَالَ مَالِكٌ: بَعَثَ إِلَيَّ الْأَمِيرُ وَأَرَادَ أَنْ يُنْقِصَ مِنْ قِيَامِ رَمَضَانَ الَّذِي كَانَ يَقُومُهُ النَّاسُ بِالْمَدِينَةِ، قَالَ ابْنُ الْقَاسِمِ: وَهُوَ تِسْعَةٌ وَثَلَاثُونَ رَكْعَةً بِالْوُتْرِ سِتٌّ وَثَلَاثُونَ رَكْعَةً وَالْوُتْرُ ثَلَاثٌ، قَالَ مَالِكٌ: فَتَهَيَّئْ أَنْ يُنْقِصَ مِنْ ذَلِكَ شَيْئًا، وَقُلْتُ لَهُ: هَذَا مَا أَدْرَكْتُ النَّاسَ عَلَيْهِ. وَهَذَا الْأَمْرُ الْقَدِيمُ الَّذِي لَمْ تَزَلْ النَّاسُ عَلَيْهِ.

Meaning: "Mālik said: *The Amīr sent for me and wanted to reduce the standing prayer of Ramadan that the people of Madina used to perform. Ibn al-Qāsim said: And it is thirty-nine rak'ahs with the Witr - thirty-six rak'ahs plus three for Witr. Mālik said: So I forbade him from reducing anything from that, and I said to him: This is what I found the people practicing, and this is the ancient practice that the people have always maintained.*"

وأخيراً نقول : إن الذين تقدم ذكرهم من الصحابة والتابعين رضي الله عنهم قد أثبتوا عدد العشرين وكذلك الأئمة الأربعة ومن يلوذ بهم, جميع هؤلاء أمناء أتقياء ورعون متبعون غير مبتدعين

فاستجهاهم والطعن فيهم أو تخوينهم في النقل يؤدي إلى الطعن في صميم الشريعة وأحكامها لأنهم نقلة الشريعة

ورجال سندها

And finally we say: Those who have been mentioned previously from among the Companions and Successors, may Allah be pleased with them, established the number twenty, and likewise the four Imams and those who follow them. All of these are trustworthy, pious, God-fearing followers, not innovators.

So considering them ignorant and criticizing them or accusing them of betrayal in transmission leads to criticizing the core of the Shariah and its rulings, because they are the transmitters of the Shariah and the men of its chain.

# **Biography of Shaykh ‘Abdullāh Sirāj al-Dīn al -Ḥussaini by his disciple Shaykh Muḥammad ‘Awwāma**

Shaykh ‘Abdullāh Sirāj al-Dīn: The Divine Scholar and Educator<sup>57</sup>  
(1343-1422 AH / 1924-2002 CE): By his student, the investigative  
scholar Shaykh: Muhammad 'Awwāma

Praise be to Allah, and prayers and peace be upon our master, the  
Messenger of Allah, and upon his family, companions, and those who  
follow him. To proceed:

It is among Allah's customs with His Muslim servants that He  
continuously honours them with practicing scholars whose concern in  
this life is to fill it with goodness for themselves and for the community  
behind them. Among them was our Shaykh, the divine scholar Shaykh  
'Abdullāh Sirāj al-Dīn, whom Allah honored me to accompany for fifty  
years.

The venerable Shaykh was born in 1343 AH = 1924 CE in the city of  
Aleppo (Halab). His father was the authoritative scholar Shaykh  
Muhammad Najīb Sirāj al-Dīn. He began seeking knowledge at the age  
of thirteen, after having memorized the Noble Qur'an. During this time,

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<sup>57</sup> Translated from here -

<https://www.islamsyria.com/ar/%D8%A7%D9%84%D8%B4%D9%8A%D8%AE-%D8%B9%D8%A8%D8%AF-%D8%A7%D9%84%D9%84%D9%87-%D8%B3%D8%B1%D8%A7%D8%AC-%D8%A7%D9%84%D8%AF%D9%8A%D9%86-%D8%B3%D9%8A%D8%B1%D8%A9-%D8%B9%D8%A7%D9%84%D9%85-%D8%B1%D8%A8%D8%A7%D9%86%D9%8A/%D8%A7%D9%84%D8%AA%D8%B1%D8%A7%D8%AC%D9%85>

he directed himself toward memorizing the noble Hadith.<sup>58</sup> After leaving formal studies, he devoted himself entirely to this pursuit. He memorized the book "Facilitating Access" ["Taysīr al-Wuṣūl"] with its wordings, narrators, and variations in narrations. He had a daily review session for it, just as he would review his memorization of the Noble Qur'an. His dedication to memorising the noble Sunna continued until the latter part of his blessed life.

In the summer of 1379 AH = 1959 CE, the Sha'bāniyya School, which was affiliated with the Ministry of Endowments and which graduated Imams, preachers, and religious counselors, was abolished. The Shaykh took on these responsibilities by establishing the "Association of Religious Education" ["Jam'iyyat al-Ta'līm al-Shar'ī"], from which emerged: the School of Religious Education, which included preparatory and secondary levels, followed by the university level linked to Al-Azhar University. In 1386 AH = 1967 CE, the Institute for Memorizing the Noble Qur'an with its ten readings emerged from this association.

Hundreds of students of knowledge graduated from these three educational levels, occupying appropriate positions in the prayer niches and pulpits of Aleppo and its villages, and in many cities of Saudi Arabia and the Gulf states. Through him, Allah revived knowledge and practice in the city of Aleppo, just as Allah the Exalted

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<sup>58</sup> There is also a report indicating that the Shaykh was a Hafiz of Hadith as the following anecdote recorded in *Ihtāf al-Muhibīn* by al-Allāmah al-Sheikh Muhammad Muhyi al-Dīn Sirāj al-Dīn. Quote from <https://orthodoxmuslim.com/2023/09/08/how-many-hadiths-had-sheikh-abdullah-siraj-al-din-memorised/>:

One day, two men who were students and close companions of Sheikh Abdullah Sirāj al-Dīn<sup>1</sup> were quarrelling with one another. One of them said to the other, "If the Sheikh has not memorised more than 100,000 Hadiths, then my wife is divorced!"<sup>2</sup>. Then they both went to the Sha'bāniyya Madrassa to ask the Sheikh directly and to seek his fatwa about what occurred between them. The Sheikh lowered his head and then said to the man (who uttered the potential words of divorce):

"You have not divorced your wife. But I strongly advise you to distance your tongue from uttering words of divorce and haram speech!"



revived through him the memorization of the Great Qur'an and its readings after this matter had been dead, even among students of knowledge.

His lessons in the major masjids of Aleppo were lessons of knowledge, guidance, elevation, and purification, supported by the Book and the Sunna, and the guidance of the righteous predecessors. In their academic level, they were equivalent to the level of established universities, attended by students with a spirit passionate for knowledge and the righteous ancestral guidance, embodied in the person of their teacher and educator.

The contributions of the Shaykh, may Allah have mercy on him, did not stop at establishing the Association and its branches, nor at the general lessons attended by thousands - especially in the final stage - but he also participated in extensive scholarly production. The Shaykh passed to Allah's mercy having authored about thirty works, most of them explaining the pillars of Islam: the two testimonies, prayer, fasting, and pilgrimage; and in thematic interpretation: "The Guidance of the Qur'an to Proof and Evidence" ["Hudā al-Qur'ān ilā al-Ḥujja wa al-Burhān"], and "The Guidance of the Qur'an to Knowledge of the Worlds and Contemplation of the Universe" ["Hudā al-Qur'ān ilā Ma'rifat al-'Awālim wa al-Tafakkur fī al-Akwān"]; and in the interpretation [tafsir] of several chapters of the Noble Qur'an: Al-Fātiḥa, Al-Ḥujurāt, Al-Dahr, Al-Mulk, Qāf, Al-Kawthar... each chapter in a volume. He also authored: "Recitation of the Glorious Qur'an" ["Tilāwat al-Qur'ān al-Majīd"], "Drawing Near to Allah the Exalted" ["Al-Taḡarrub ilā Allah Ta'ālā"], and "Our Master Muhammad, the Messenger of Allah, peace be upon him: His Praiseworthy Attributes, His Glorious Characteristics" ["Sayyidunā Muhammad Rasūl Allah ṣallā Allah 'alayhi wa sallam: Shamā'iluhu al-Ḥamīda, Khiṣāluhu al-Majīda"], and "The Ascension of Words and the Elevation of Deeds" ["Ṣu'ūd al-Aqwāl wa Raf' al-A'māl"] interpreting the verse: "To Him ascends good speech, and righteous work raises it." He also has a simplified, methodical, school-oriented

explanation of the Bayqūniyya poem in 225 pages, among other books that Muslims are eager to apply, and for sound Islamic education.

He used to relate about his father, may Allah have mercy on him - and this was also his own practice - that he would say to his companions in his private gatherings with scholars: "Do not accept anything from me except with two just witnesses from the Book and the Sunna." And so he was himself; we would not hear anything from him except that he would bring us two just witnesses for what he said from the Noble Book and the Purified Sunna, regarding the subtleties of knowledge and monotheism.

He used to relate about his father - and this was also his own practice - that he would say: "My lesson is a general lesson, not a lesson for the common people," meaning that different classes attending his lessons would benefit from them: the common person, the educated youth, the student of knowledge, even the scholar, the physician, the merchant, the lawyer, and so forth."

Speaking about my master, the Shaykh, would require many pages, and he is too honourable for me to write about. But I say: the Shaykh was a divine gift to the people of his time, and a Muhammadan example for them when difficulties intensified.

He passed away, may Allah the Exalted have mercy on him, on Monday evening, the 20th of Dhul-Hijjah, in the city of Aleppo. He was carried in a large procession and buried on Tuesday, the 21st of Dhul-Hijjah, 1422, in the cemetery inside the Sha'bāniyya School. May Allah the Exalted have mercy on him and encompass him with His pleasure, and may Allah send prayers upon our master Muhammad and upon his family and companions, and grant them peace.

Written by: Muhammad Muhammad 'Awwāma

25/12/1422

Shaykh Muhammad 'Awwāma described the gatherings of Shaykh 'Abdullāh Sirāj al-Dīn in knowledge, admonition, and remembrance, saying in the introduction to his verification of the book "Gatherings in the Interpretation of the Almighty's Words: 'Allah has surely favoured the believers when He raised among them a messenger from themselves...'" ["Majālis fī Tafsīr Qawlihi Ta'ālā: 'Laqad manna Allah 'alā al-mu'minīn idh ba'atha fihim rasūlan min anfusihim... (Sūrat Āl 'Imrān, Āyah 164 ] by Ibn Nāṣir al-Dīn al-Dimashqī, p. 9:

"As for these gatherings: the author, may Allah have mercy on him, chose this verse that encompasses the fundamentals of faith. His choice of it reminded me, when I first saw the manuscript of the book, of the gatherings filled with faith, knowledge, and spirit from the gatherings of our Shaykh, the scholar, the exemplar, the divine, the speaker, the exegete, the hadith scholar, my master Shaykh 'Abdullāh Sirāj al-Dīn, may Allah the Exalted preserve him in goodness and well-being. It reminded me of his gatherings around this verse in the Grand Masjid in the Bānqūsā district of Aleppo, after the afternoon prayer every Friday, which continued for years. In them, he would speak about the three roles of the Prophet, peace be upon him: 'reciting to them His verses, purifying them, and teaching them the Book and Wisdom.'

When I remembered these gatherings upon seeing the manuscript of the book, I hastened to make a copy of it and present it as a gift to him. Now I present my service to the book to His Eminence, hoping for his acceptance and approval.

After those gatherings, he moved on to discuss the Almighty's words: '(Sura) Bayyina: - A Messenger from Allah, reciting purified scriptures ' (Qur'an 98:2) This also took years, as he spoke about how our master,

the Messenger of Allah, peace be upon him, is Allah's greatest evidence and His proof to His creation, and the one who clarifies Allah's law and religion. All of these gatherings are preserved with him, requiring only minimal editing for publication.

Everyone who attended those gatherings - scholars and others - would testify that they were gatherings that transported their attendees to a spirit and fragrance from the spirit and fragrance of Paradise, and praise be to Allah, Lord of the Worlds. Despite this, our Shaykh - may Allah extend his life - does not consider what he speaks about suitable to be called an interpretation [tafsir] of Allah's Book, for the matter of interpreting Allah's Book is greater in his view than this, as is clear from his published books in which he discussed Surat Al-Fātiḥa, Al-Ḥujurāt, Qāf, and others that follow them. He named each of them: 'On the Interpretation of Surat so-and-so' ["Ḥawla Tafsīr Sūrat kadhā"] and was not pleased to name his book: 'Interpretation of Surat so-and-so' ["Tafsīr Sūrat kadhā"]." End quote.

He dedicated to him the verification of the book "The Magnificent Word on Sending Prayers upon the Beloved Intercessor" ["Al-Qawl al-Badī' fī al-Ṣalāt 'alā al-Ḥabīb al-Shafī"] by al-Sakhāwī, which was published at the time of his Shaykh's death, with these words:

"To the spirit of the reviver of religion and knowledge, the speaker with proofs from the Book and Sunna, the one who illuminated hearts and minds and gathered them in love of Allah the Exalted and His Messenger, peace be upon him, the divine scholar, the educator, Shaykh 'Abdullāh of the family of Sirāj al-Dīn."

He passed to the mercy of Allah the Exalted on Monday evening, the 20th of Dhul-Hijjah of the year 1422 AH. From his student: Muhammad 'Awwāma"

## **Further resources on the Rak'ahs of Tarāwīh**

The following are all from the translator of this work:

### **1) Perfecting the Proofs that the Prophet (صلى الله عليه وسلم) Performed 20 Rak'ats of Tarāwīh Prayer.**

Download link:

[https://archive.org/download/PerfectingTheProofs/PerfectingTheProofsThatTheProphetPerformed20RakatsTarawih\\_darultahqiq.pdf](https://archive.org/download/PerfectingTheProofs/PerfectingTheProofsThatTheProphetPerformed20RakatsTarawih_darultahqiq.pdf)

### **2) Is Salatut Taraweeh 8 or 20 rak'ats in Ramadan?**

Download link:

<http://www.sunnicourses.com/download/ANSWERING%20THE%20CLAIMS%20THAT%20THERE%20ARE%20NO%20AUTHENTIC%20NARRATIONS%20FOR%2020%20RAK%27ATS%20TARAWEEH.pdf>

Password: Taraweeh

### **3) Salafi scholars who authenticated al-Bayhaqi's narration for 20 rak'ats Taraweeh:**

<https://www.darultahqiq.com/salafi-scholars-who-authenticated-al-bayhaqis-narration-for-20-rakats-taraweeh/>

### **4) Answering The Claim That Imam Abu Hanifa Advocated 8 Rak'ats Taraweeh**

Download link:

<https://archive.org/download/AnsweringTheClaimThatImamAbuHanifaAdvocated8RakatsTaraweeh/Answering%20the%20claim%20that%20Imam%20Abu%20Hanifa%20advocated%20%208%20rakats%20Taraweeh.pdf>

## **5) Lecture: Tarawih Why 20 Rak'ats & Not 8?**

Watch here:

<https://www.youtube.com/watch?v=aZapWWLpE9Y>

Lecture notes:

[https://archive.org/download/THERAKATSOFTARAWIHAsSubahAcademy2019/THE%20RAKATS%20OF%20TARAWIH\\_as%20Subah%20academy\\_2019.pdf](https://archive.org/download/THERAKATSOFTARAWIHAsSubahAcademy2019/THE%20RAKATS%20OF%20TARAWIH_as%20Subah%20academy_2019.pdf)

Peace and blessings be upon our Prophet Muhammad

Collated by:

Abul Hasan Hussain Ahmed

1<sup>st</sup> Ramadan 1446 AH/1<sup>st</sup> March 2025

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